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MANUAL OF LAW AND USAGE

Compiled from the Standards and the Acts and Deliverances of the General Assembly of the Presbyterian Church in the United States of America

BY

BENJAMIN F. BITTINGER, D. D.

REVISED EDITION

Containing an Appendix, 1895–1912, by the

REV. WILLIAM H. ROBERTS, D. D. LL.D.

Stated Clerk of the General Assembly

PHILADELPHIA:

PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK

1913

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PREFACE

TO REVISED EDITION OF 1913.

APPRECIATING the generous favor with which the previous editions of this Manual have been received, we are encouraged to hope that this revised and enlarged edition may prove still more acceptable and useful to those for whom it is designed—the pastors, elders, and communicants of the Presbyterian Church in the United States of America.

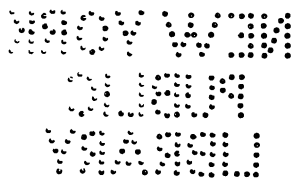
Keeping in view its original design as a book of ready reference to the provisions of our Standards, and to the acts and decisions of our General Assembly, we have embodied in this edition the amendments recently made to the Confession of Faith, the Form of Government, and the Book of Discipline, together with the deliverances of the General Assembly, bringing them to the present time, inclusive of the year 1912.

This edition also contains a new, enlarged, and carefully prepared analytical index with references concisely arranged, so that without laborious search and at a glance may be obtained the desired information respect-

ing questions of law and usage, and of subjects in general which pertain to the deliberations of our judicatories.

We renew the expression of hope that the Manual, in its revised form, may commend itself to the officers and members of our Church, and encourage the study of our excellent Standards.

BENJAMIN F. BITTINGER,
WILLIAM HENRY ROBERTS.



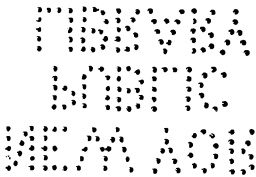
INTRODUCTORY NOTE

BY THE

STATED CLERK OF THE GENERAL ASSEMBLY

THIS Manual of Presbyterian law and usage differs from other similar works in that the topics or subjects are arranged in an alphabetical order. Such an arrangement greatly facilitates reference to any work, more especially one dealing with the intricacies of ecclesiastical law and procedure. Commendable in its plan, the Manual is also brief, compact and portable in its form. It is, in fact, an alphabetical index to the government and discipline of the Church and to the decisions of the General Assembly. It may be, in addition, regarded in the light of a supplement to the other excellent works in the same line published by the Board of Publication and Sabbath-School Work. Side by side with these latter works, Bittinger's Manual is heartily commended to the ministers, ruling elders and members of the Presbyterian Church in the United States of America. This new edition has been revised and enlarged by me at the request of my life-long friend, Dr. Bittinger.

WILLIAM HENRY ROBERTS.



EXPLANATION OF ABBREVIATIONS.

B. D.	designates the	Book of Discipline.
C. F.	"	" Confession of Faith.
C. R.	"	" Constitutional Rules.
D. W.	"	" Directory for Worship.
F. G.	"	" Form of Government.
G. A.	"	" General Assembly.
M. G. A.	"	" Minutes of the General Assembly.
M. G. A. N. S.	"	" Minutes of the General Assembly, New School.
M. G. A. O. S.	"	" Minutes of the General Assembly, Old School.
G. A. R.	"	" General Assembly Rules.
P. D.	"	" Presbyterian Digest (edition 1907).

MANUAL OF LAW AND USAGE.

1 **Absence.**—Leave of absence should be granted by the several judicatories only for sufficient reasons.—M. G. A. O. S. 1843, p. 173.

2 No member shall retire from any judicatory without the leave of the moderator, nor withdraw from it to return home without the consent of the judicatory.—G. A. R. xxxvii.

3 Before proceeding to the trial of an accused person in his absence it must appear that he has been duly cited.—B. D. 21.

4 Refusing to obey a citation, a second citation shall issue, accompanied by a notice that if the person do not appear at the time appointed, unless providentially hindered, he shall be censured for his contumacy.—B. D. 22, 34.

5 In the absence of an accused person who refuses to obey a second citation the judicatory may, after appointing some person to represent him as counsel, proceed to trial and judgment.—B. D. 22.

6 In the unavoidable absence of an accused person he may appear by counsel and the judicatory proceed to judgment.—B. D. 23.

7 In the absence of records for review before a judica-

tory above a Session the higher judicatory may require them to be produced, either immediately or at a specified time, as circumstances may determine.—B. D. 72.

8 If a judicatory whose judgment is appealed from fails to send up its records and all the papers relating thereto, it shall be censured, and the sentence appealed from shall be suspended until a record is produced on which the issue can be fairly tried.—B. D. 101.

9 **Absentees.**—Censure of an absentee, without trial, is unconstitutional.—M. G. A. 1811, p. 468.

10 Absentees must give reasons for tardiness in their attendance at the opening of the sessions of judicatories.—M. G. A. 1873, p. 506.

11 The names of absentees from judicatories must be recorded.—M. G. A. 1882, p. 94.

12 When an accused person has been twice duly cited and refuses to appear, by himself or counsel, before a Session, he shall be suspended by act of Session from the communion of the church, and shall so remain until he repents of his contumacy and submits himself to the orders of the judicatory.—B. D. 34, 68.

13 If a minister accused of an offence refuses to appear, by himself or counsel, after being twice duly cited, he shall for his contumacy be suspended from his office; and if, after another citation, he refuses to appear, by himself or counsel, he shall be suspended from the communion of the Church.—B. D. 39.

14 If any communicant not chargeable with immoral conduct neglects the ordinances of the Church for one year, and in circumstances such as the Session shall regard to be a serious injury to the cause of religion, he may, after affec-

tionate visitation by the Session, and admonition if need be, be suspended from the communion of the Church, but he shall not be excommunicated without due process of discipline.—B. D. 51. Amended, see Sec. 1015.

15 If a communicant not chargeable with immoral conduct removes out of the bounds of his church without asking for or receiving a regular certificate of dismission to another church, and his residence is known, the Session may within two years advise him to apply for such certificate; and if he fails so to do without giving sufficient reason, his name may be placed on the roll of suspended members until he shall satisfy the Session of the propriety of his restoration. But if the Session has no knowledge of him for the space of three years, it may erase his name from the roll of communicants, making record of its action and the reasons therefor. In either case the member shall continue subject to the jurisdiction of the Session.—B. D. 50.*

16 Nor can such a member be received by another Session on confession if restored standing in the church to which he belongs and regular dismission therefrom are possible.—M. G. A. 1887, p. 81.

17 Willful absence from the ordinances of the church may justify a Session in omitting in a certificate of dismission the words "in good and regular standing."—M. G. A. O. S. 1864, p. 328.

18 Absence from the church of which he is a member, and refusal to support it, and attendance upon and support of another church not of our denomination, shall be made a matter of discipline—only, however, after trial.—M. G. A. O. S. 1865, p. 537; N. S. 1865, p. 12.

19 A communicant whose residence is unknown, and

* See Sec. 1009.

absent two years without giving satisfactory reasons, may be placed on the roll of suspended members.—B. D. 50.

20 If unknown for three years, his name may be erased from the roll of communicants.—B. D. 50.

21 A separate roll of communicants absent from ordinances and church connections for more than two years shall be kept, stating the exact relations of each to the church.—B. D. 50. See Sec. 1009.

22 Ministers who persistently absent themselves from judicatories and whose residence is unknown shall be placed on a retired list, but shall not be counted in the basis of representation to the Assembly.—M. G. A. 1891, p. 106.

23 The certificate of dismission of a member absent more than two years from the place of his ordinary residence and church connections shall distinctly state his absence and the knowledge of the church respecting his demeanor for that time, or its want of information concerning it.—B. D. 116.

24 A member of the church summoned as a witness, and refusing to appear, shall be censured according to the circumstances of the case for his contumacy.—B. D. 68.

25 An appellant who fails to appear in person or by counsel before the judicatory appealed to on or before the close of the second day of its regular meeting next ensuing the date of the filing of his notice of appeal, unless he can show to the satisfaction of the judicatory that he was unavoidably prevented from so appearing, shall be considered as having abandoned his appeal, and the judgment shall stand.—B. D. 97.

26 The above rule applies also to a complainant.—B. D. 87; M. G. A. 1872, p. 51.

27 An appeal dismissed because of the absence of an appellant may be renewed at the next meeting of the judicatory, the appellant presenting satisfactory reasons for his absence.—M. G. A. O. S. 1850, p. 463.

28 No member of a judicatory who has not been present during the whole of a trial shall be allowed to vote on any question arising therein except by unanimous consent of the judicatory and of the parties.—B. D. 29.

29 During the progress of a trial, except in an appellate judicatory, the roll shall be called after each recess and adjournment, and the names of the absentees noted.—B. D. 29.

30 The names of absentees from Presbytery whose residence is unknown must be retained on the roll till knowledge can be obtained of them.—M. G. A. 1876, p. 80.

31 If their residence is known, and they take no heed to the communications of the Presbytery and persist in absenting themselves, they shall be disciplined.—M. G. A. 1876, p. 80.

32 **Abstinence, Total.**—See under TEMPERANCE, Secs. 899, 1302.

33 **Adjourned Meetings.**—Any business may be transacted at an adjourned meeting of a judicatory that was competent to be transacted at the stated meeting.

34 In 1869, preparatory to the Reunion, both Assemblies held an adjourned meeting.

35 **Advertisements.**—Advertisements in religious journals of lotteries, of improbable returns from speculative investments, and of patent medicines prejudicial to the purity of home-life, deprecated.—M. G. A. 1888, p. 72.

36 **Alternates.**—In 1886 the General Assembly de-

clared that, as "the object of electing an alternate is to ensure, if possible, the actual representation of each constituency in its proper judicatory, the subject, in the absence of positive law, may be left to the Presbyteries.—M. G. A. 1886, p. 110.

37 **Amendments.**—When made to motions or resolutions, see under RULES OF ORDER FOR JUDICATORIES, Secs. 765, 1253.

38 Amendments to the Constitution of the Church, see under CONSTITUTION, AMENDMENT OF, Sec. 224.

39 Amendments to the Standing Orders and General Rules, after they have been adopted by an Assembly, can be effected, for that Assembly, only upon a *reconsideration*. (For RECONSIDERATION, see Secs. 788, 1255.)

40 **Amusements.**—Worldly amusements, embracing promiscuous dancing, theatrical exhibitions, card-playing, lotteries, horse-racing and betting, have been repeatedly condemned by the General Assembly.—M. G. A. 1876, p. 27; 1879, p. 625.

41 Whether by legislative enactment or for professedly praiseworthy objects, lotteries are gambling, and are condemned as ruinous to individual character and public welfare.—M. G. A. 1890, p. 37.

42 Fairs and suppers for raising funds for the Lord's House are unbiblical and secularizing expedients.—M. G. A. 1893, p. 122.

43 The Assembly calls upon the members of our Church to so regard their obligations to Christ as to take no part in worldly amusements which they cannot take in his name.—M. G. A. 1891, p. 155.

44 Apostles' Creed.—Should be taught to children.—D. W., chap. x.

45 For the phrase, "He descended into hell," may be used the equivalent, "He continued in the state of the dead and under the power of death until the third day."—M. G. A. 1892, p. 35.

46 Appeals, Judicial.—See under DISCIPLINE, Secs. 461, 943–956.

47 Ardent Spirits.—See under TEMPERANCE, Sec. 899.

48 Assessments.—There is no constitutional authority by which assessments can be *required*, but for the reasonable expenses of judicatories they may be *requested*. —M. G. A. 1878, p. 67.

49 Baptism.—Baptism is a sacrament of the New Testament, ordained by Christ, wherein the washing with water in the name of the Father and of the Son and of the Holy Ghost doth signify and seal our engrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.—C. F., chap. xxviii.; S. C., 94.

50 It is not to be unnecessarily delayed; the age of infancy beyond which a child may not be baptized on the faith of its parents must, in the absence of rule, be left to the judgment of ministers and Sessions.—M. G. A. 1822, p. 53.

51 It cannot be lawfully administered by a ruling elder or a licentiate, or a minister either deposed or suspended, or by any private person, but only by a minister in good and regular standing, called to be the steward of the mys-

teries of God.—D. W., chap. viii. sec. 1.; M. G. A. 1819, p. 701; 1825, p. 145.

52 Being one of the sacraments of the Church, baptism should ordinarily be administered in the church in the presence of the congregation; yet there may be cases when it may be administered in private houses, of which the minister is to be the judge,—D. W., chap. viii. sec. i.

53 All children born within the pale of the visible Church are to be baptized.—B. D. 6.

54 A full and permanent roll of all baptized children shall be kept by the Session, noting their public confession of Christ, their removal from the watch and care of the church or their removal by death.—M. G. A. 1882, p. 98.

55 Letters of dismission to other churches should include the names of baptized children who have neither come to years of discretion nor become communicants.—M. G A. 1885, p. 602; B. D. 114.

56 Sessions and Presbyteries are enjoined to make careful inquiry in regard to the neglect of infant baptism, that they see to it that their pastors carefully instruct their churches on the subject, and also that Sessions be directed to exercise proper discipline when neglect exists and is persisted in.—M. G. A. 1886, p. 38.

57 A profession of faith in Christ and obedience to him is all that can be required of any out of the visible Church in order to their being baptized.—C. F., chap. xxviii. sec. iv. See Sec. 1001.

58 Baptism by *water* is essential to membership in the Presbyterian Church. Immersion is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person in the name of the Father and of the Son

and of the Holy Ghost.—C. F., chap. xxviii. secs. ii., iii.; M. G. A. 1883, p. 627.

59 Rebaptism by immersion of an elder by a minister not of our Church vacates his office, and the Session should take order on the subject.—M. G. A. 1890, p. 46.

60 Baptism administered by a Unitarian minister is not valid.—M. G. A. 1814, p. 549.

61 In 1864 the General Assembly, O. S., declared that baptism administered by the denomination of "Disciples"—sometimes called "Campbellites"—is not valid.—M. G A. O. S. 1864, p. 316.

62 To the question, "Is Romish baptism valid?" the Assembly in 1835 returned a negative answer, on the ground that the Romish Church had essentially apostatized from the Christian religion. In 1845 a similar deliverance was made by the O. S. Assembly, and on the same ground. In 1854 the N. S. Assembly, after discussing a majority and a minority report from a committee appointed by a previous Assembly, indefinitely postponed the subject. The question again came before the O. S. Assembly in 1859, when the memorialists were referred to the action of the Assembly in 1845. In 1875 the Assembly of the reunited Church decided that the question should be determined by each Session, guided by the principles governing the subject of baptism as laid down in the standards of our Church. In 1878 the Assembly adopted a resolution "that it was inexpedient for it to make any new deliverance on the subject," and in 1879 it reaffirmed the deliverance of the Assembly of 1835. In 1885 the question again came before the Assembly by appeal and complaint, which it refused to entertain and affirmed the action of 1875.—M. G. A. 1885, p. 594.

63 **Beneficence, Systematic.**—In 1879 the Assembly appointed a Permanent Committee on Systematic Beneficence (a committee of organization and instruction), whose duties shall be to secure attention to the subject, and to keep the matter constantly before ministers and churches until these three points are attained: 1. Each church has a proper scriptural plan; 2. Each church contributes to every Board; 3. Proper and fresh information on the general work of the Presbyterian Church is constantly presented to each church judicatory and individual church.—M. G. A. 1879, pp. 622, 623. See Secs. 1292–1296.

64 In 1881 this committee was enlarged to twelve members, and the Assembly recommended that the work be prosecuted in full sympathy with all our Boards, endeavoring to secure from every member of the Church an adequate contribution for each of our objects of benevolence, and that for this purpose every Presbytery and Synod should have a committee on systematic beneficence, each church should have a plan of giving, and each member should be taught to set apart regularly a certain proportion of his income to the Lord. In 1892, p. 195, the Assembly enjoined upon each Session to appoint a committee of systematic beneficence to develop by all proper means the beneficence of the people.

65 Special attention is called to chap. vi. of Directory of Worship, which declares giving to objects of benevolence to be an act of worship.—M. G. A. 1894, p. 148.

66 The offerings made on the Sabbath day as a separate and specific act of worship should be either preceded or immediately followed with a brief prayer, invoking the

blessing of God and devoting the offerings to his service —D. W., chap. vi. sec. ii.

67 Every minister is enjoined to cultivate the grace of liberal giving in his congregation, so that every member thereof may offer according to his ability, be it much or little.—D. W., chap. vi. sec. iv. See Sec. 1068.

68 The offerings made by a congregation may be apportioned among the Boards of the Church and other benevolent objects by the Session in such proportion as may be determined; but the specific designation by any one to any cause shall be respected and observed.—D. W., chap. vi. sec. iii.

69 For percentage of "undesignated balances," to be allotted by Sessions to the Boards of our Church, see Sec. 81.

70 "The Presbyterian Union of Proportionate Givers" is commended as an agency tending to encourage and develop a spirit of beneficence in all who unite with it.—M. G. A. 1892, p. 194.

71 **Bequests.**—For the corporate names of the Boards in the preparation of wills, see under BOARDS OF THE CHURCH, Sec. 77.

72 **Bible, The.**—In answer to overtures asking the General Assembly to commend the use of the Revised Version of the Bible the Assembly replied "that, however valuable it may be as a help in the study of the Scriptures, it is still upon its trial among English-speaking people; therefore the time has not arrived for the Assembly to express approval or disapproval. Meanwhile, we call the attention of ministers and Sessions to chap. iii. sec. ii. of the Directory for Worship"—M. G. A. 1887, p. 82.

73 The boards of directors of the theological seminaries under the care of the General Assembly are advised to make suitable provision for the systematic study of the English Bible throughout the entire course.—M. G. A. 1887, p. 94.

74 It is a fundamental doctrine of our Church that the Old and New Testaments are the inspired Word of God, as also it is that the inspired Word as it came from God is without error.—M. G. A. 1892, p. 179.

75 The above deliverance was reaffirmed in 1893, the Assembly declaring that it imposes no new test of orthodoxy nor sets forth any theory of inspiration, but only reaffirms the statements of our Confession of Faith, chap. i. secs. i. ii. iv. viii. x., and the Larger Catechism, Question 3, to which every minister and elder gives assent in ordination.—M. G. A. 1893, p. 169; F. G., chap. xiv. sec. vii.

76 The Assembly also affirmed that the Bible as we now have it, when freed from errors and mistakes of translators, copyists, and printers, is the very Word of God, and, consequently, wholly without error.—M. G. A. 1893, p. 169.

77 **Boards of the Church.**—Executive officers of these Boards are excluded from membership therein.—M. G. A. 1887, p. 108; C. R. 21.

78 Nor shall any person serve on more than one Board at the same time.—M. G. A. 1887, p. 131.

79 Pastors and Sessions are enjoined to explain the operations of our Boards and give to each one an opportunity to contribute to them.—M. G. A. 1891, p. 161.

80 All churches aided by our Boards shall contribute to each.—M. G. A. 1889, p. 109.

81 The following percentage of "undesignated balances," to be allotted by Sessions, is recommended, viz.: Foreign Missions, 33; Home Missions, 31; Ministerial Relief, 9; Church Erection, 8; Aid to Colleges, 6; Freedmen, 5; Education, 5; Publication, 3.—M. G. A. 1886, p 112; 1894, p. 862.

82 I. HOME MISSIONS.—This Board was formed at the Reunion in 1870 by the consolidation of the Board of Domestic Missions (O. S.) and the Committee of Home Missions (N. S.) under the corporate title of "The Board of Home Missions of the Presbyterian Church in the United States of America."

83 As, in common with all the Boards of the Church, this one possesses no judicial powers; in all questions touching the character of ministers, in cases of difference between it and Presbyteries, this Board shall abide by the final judgment of the Presbytery.—M. G. A. 1883, p. 644.

84 In the case of any and every application for aid from this and from any of the Boards of the Church, the vote thereon shall be by ballot, as to both the application and the amount.—M. G. A. 1872, p. 36.

85 The scheme of sustentation is under the care of the Board of Home Missions, the aim of which shall be to make the minimum of salary in full pastoral charges one thousand dollars per annum. See Sec. 1184.

86 For conditions upon which aid is granted to churches, see blanks, which will be furnished on application to the Board.

87 II. FOREIGN MISSIONS.—The Board of Foreign Missions of the Presbyterian Church in the United States

of America was reorganized in 1870. Its duty is to superintend, in behalf of the General Assembly, the whole cause of foreign missions as the Assembly may from time to time direct; also to receive, take charge of and disburse any property or funds which at any time and from time to time may be entrusted to it for foreign-missionary purposes.

88 In 1894 the charter of this Board was amended, vesting its management and property in twenty-one trustees appointed by the Assembly—M., pp. 73, 74.

89 Monthly concerts of prayer for Missions are enjoined upon all our churches.—M. G. A. 1891, p. 182.

90 The money value of boxes to missionaries should be included in reports of churches to the Assembly.—M. G. A. 1893, p. 114.

91 III. EDUCATION.—The Board of Education of the Presbyterian Church in the United States of America was formed in 1870 by the consolidation of the Board of Education (O. S.) and the Permanent Committee on Education (N. S.).—M. G. A. 1870, pp. 81–84.

92 *Rules of the Board.*—This Board shall receive and aid candidates for the ministry only upon the recommendation of a Presbytery of the Church. Every candidate should join that Presbytery to which he would most naturally belong, and he should be introduced to it either by his pastor or by some member of the education committee after such acquaintance as will warrant his taking the responsibility of so doing.

93 No candidate shall be received by this Board who has not been a member of the Presbyterian Church or of some closely-related Church for at least one year, who has not been recommended to the Presbytery by the Session of the church of which he is a member, and who is not sut-

ficiently advanced in study to enter college, except in extraordinary cases.

94 Candidates shall not change their church connections outside of the bounds of the Presbytery to which they belong. –M. G. A. 1894, p. 126.

95 Candidates are required, except in extraordinary cases, and then only with the explicit permission of their Presbyteries, to pursue a thorough course of study, preparatory to that of theology, in institutions that sympathize with the doctrinal teachings of the Presbyterian Church, and, when prepared, to pursue a three years' course of theological studies in some seminary connected with the same Church.

96 This Board will take none under its care as candidates for the ministry among the negroes during the preparatory course unless after a season of thorough trial and approval, as to both piety and ability, through two or three years, as reported by their teachers.

97 Such students shall not be aided more than two years before entering college.

98 In case a colored student evinces peculiar gifts for the ministry, aside from his ability to acquire a knowledge of the sciences or languages, he should be advised to pursue a wholly English course in history, theology, moral science, etc.

99 The annual scholarships to candidates shall be the same in amount for theological and collegiate students, and shall not exceed one hundred and fifty dollars; for those in the preparatory course the amount shall not exceed one hundred dollars.

100 The amount of money thus received shall be refunded, with interest, by any candidate (unless providen-

tially hindered) who shall fail to enter on or continue in the work of the ministry, or if he ceases to adhere to the standards of the Presbyterian Church, or if he change his place of study contrary to the directions of the Presbytery, or continue to prosecute his studies at an institution not approved by it or by the Board, or if he withdraws his connection with the Church of which this Board is the organ without furnishing a satisfactory reason.

101 In 1887 the Assembly directed the Board of Education so to modify its rules in regard to colored students as to allow an appropriation of eighty dollars per year to students in Biddle University, whether in the college course or in preparatory study, so that colored students in that institution may be allowed the same as those in other theological schools.—M. G. A. 1887, p. 109.

102 IV. PUBLICATION.—The Presbyterian Board of Publication was formed by the consolidation of the Presbyterian Board of Publication and the Presbyterian Publication Committee in 1870. In 1887 it was reorganized under the corporate name and title of "The Presbyterian Board of Publication and Sabbath-School Work." According to this reorganization, the Sabbath-school and colportage work were consolidated in one department, under a "superintendent of Sabbath-school and missionary work;" the editorial work, under an "editorial superintendent;" and the general business interests, under a "business superintendent,"—the whole being under the supervisory control of a secretary of the Board.

103 Our churches should, as far as possible, use and circulate the publications of our Board of Publication as a

sound and wholesome literature for both young and old.—M. G. A. 1890, p 108. See Sec. 1331.

104 V. CHURCH ERECTION.—The Board of the Church Erection Fund of the General Assembly of the Presbyterian Church in the United States of America was formed at the Reunion, in 1870, by the union of the Board of Church Extension (O. S.) and the trustees of the Church Erection Fund (N. S.). The object of this Board is to aid feeble congregations in erecting houses of worship. In 1879 the Board was authorized to aid in building chapels. The "Manse Fund" is under the care of this Board, the object being to loan, without interest, money to aid in the erection of manses. For conditions for granting aid to churches, see blanks, which will be furnished on application to the Board.

105 VI. MINISTERIAL RELIEF.—This agency, as at present constituted, was organized in 1870, under the name and title of "The Relief Fund for Disabled Ministers, and the Widows and Orphans of Deceased Ministers."

106 In 1883 the Assembly formally accepted the gift of certain property in Perth Amboy, New Jersey, made by Dr. Alexander M. Bruen, as a home for disabled ministers and the widows and orphans of deceased ministers.—M. G. A. 1883, p. 796.

107 A home has been provided also by Mrs. John C Mercer, near Ambler, Pa., for ministers who do not use tobacco.—M. G. A. 1894, p. 77.

108 Retired ministers, over 70 years of age, and who have served the Church in the aggregate 30 years, shall receive an annual appropriation of $300 without making an annual application.—M. G. A. 1889, p. 32.

109 Women who have given themselves to the missionary work and lay missionaries commissioned by the Foreign Board shall receive aid upon the same conditions as ministers.—M. G. A. 1894, p. 35.

110 Missionaries, male and female, of the Freedmen's Board shall receive aid the same as those under the Home and Foreign Boards.—M. G. A. 1894, p. 35.

111 In 1887 the committee on the Centenary Fund received the approval by the Assembly of its intention to concentrate its efforts upon the raising of one million dollars for the endowment of the Board of Relief, as recommended by the Assembly of 1886.—M. G. A. 1887, p. 29.

112 This fund, together with previously invested funds, amounts to $1,192,909.—M. G. A. 1892, p. 346.

113 For conditions of aid, see blanks, which will be furnished on application to the Board. See Sec. 1141.

114 VII. FREEDMEN.—All the operations of the Board within the bounds of any Presbytery should be originated and conducted with due recognition of the Presbytery and its agencies, according to the following specifications: 1. Appropriations of aid to churches are to be made on the recommendation of Presbyteries, the Board having the right to modify such appropriations, but in every case of refusal or modification the Board shall promptly present to the Presbytery a written statement of the reasons for so doing; 2. In questions touching the organization of churches or the character of ministers, the Board, in case of differences between the Presbytery and itself, should abide by the final judgment of the Presbytery; 3. In the establishment and maintenance of schools the Board should carefully consider

the recommendations of the Presbytery, but should act finally on its own judgment.—M. G. A. 1884, p. 48.

115 VIII. AID FOR COLLEGES AND ACADEMIES.—The Board of Aid for Colleges and Academies of the Presbyterian Church in the United States of America was formed in 1883. Its province is to secure an annual offering from the churches for its cause, to co-operate with local agencies in determining sites for new institutions of learning, to decide what institutions shall be aided, to assign to those institutions seeking endowment the special fields open to their appeals, that clashing between them may be avoided, and to discourage all independent appeals to the Church at large.

116 Every institution hereafter established, as a condition of receiving aid, either shall be organically connected with the Presbyterian Church in the United States of America, or shall by charter-provision perpetually have two-thirds of its board of control members of the Presbyterian Church.

117 In the case of institutions already established appropriations for endowment shall be made so as to revert to the Board whenever these institutions shall pass from Presbyterian control.—M. G. A. 1883, p. 589.

118 Candidates for the Gospel Ministry.—Before a person is received under the care of Presbytery as a candidate he shall be examined as to his piety, his motives in desiring to enter the ministry, and his general qualifications for the work.—M. G. A. O. S. 1860, p. 25.

119 He shall be taken under the care of the Presbytery to which he most naturally belongs—that is, the Presbytery within the bounds of which he has ordinarily resided.—F. G., chap. xiv. sec. ii.

120 But, in case any candidate should find it more convenient to put himself under the care of a Presbytery at a distance from that to which he most naturally belongs, he may be received by the said Presbytery on his producing testimonials, either from the Presbytery within the bounds of which he has commonly resided or from any two ministers of that Presbytery in good standing, of his exemplary piety and other requisite qualifications.—F. G., chap. xiv. sec. ii.

121 If receiving aid from the Board of Education, unless under extraordinary circumstances, he shall receive it only through the Presbytery to which he most naturally belongs.—M. G. A. 1884, p. 77. For the conditions upon which aid is granted to candidates by the Board of Education, see under BOARD OF EDUCATION, Sec. 91.

122 A candidate is subject to the jurisdiction of the Session of the church to which he belongs, the Presbytery directing and having the oversight of his studies and judging his qualification for licensure.—B. D., 19; F. G., chap. xiv. sec. i.

123 Candidates shall not pursue their studies in institutions disapproved by the Presbytery under whose care they are.—M. G. A. 1894, p. 125. See Sec. 954.

124 Nor shall they preach unless by authority of their own Presbytery and also of the Presbytery in which they desire to labor.—M. G. A. 1892, p. 111.

125 In 1877 the Assembly, in referring to the suggestion of the Board of Education that all candidates under its care shall be required by their Presbyteries to commit the whole of the Shorter Catechism, commended the suggestion to the consideration of Presbyteries in the conduct of their

examination of candidates when coming under their care.—M. G. A. 1877, p. 535.

126 In 1881 directors of theological seminaries under the care of the Assembly were requested to see to it that candidates under their care shall be prepared for an annual examination in the Shorter Catechism.—M. G. A. 1881, p. 577.

127 In a certificate of dismission of a candidate to a Presbytery, no other than the one designated, if existing, shall receive him.—B. D. 111. See Secs. 976–988.

128 **Catechisms.**—The Larger and the Shorter Catechism are included in, and constitute an integral part of, our standards. See also Sec. 989.

129 This was affirmed by the Adopting Act in 1788, and afterward by the Assembly in 1832.

130 These Catechisms formed part of the doctrinal basis of the Reunion in 1869.

131 In 1870 the Assembly declared the Heidelberg Catechism to be a valuable scriptural compendium of Christian doctrine and duty, and approved its use in the instruction of their children by any churches that may desire to employ it.—M. G. A. 1870, p. 120.

132 Candidates under the care of the Board of Education are recommended to commit to memory the Shorter Catechism.—M. G. A. 1877, p. 535.

133 Examination in the Shorter Catechism of students in our theological seminaries is recommended by the General Assembly.—M. G. A. 1880, p. 63.

134 The General Assembly also recommended that it be taught to children and youth; that it may be made a text-book in Sabbath-schools; that candidates under the care of

the Board commit the whole of it to memory; and that Presbyteries be required to see that candidates for licensure be well versed in it.—M. G. A. 1877, p. 535.

135 **Censures.**—The censures to be inflicted by the Session are admonition, rebuke, suspension or deposition from office, suspension from the communion of the church, and, in the case of offenders who will not be reclaimed by milder measures, excommunication.—B. D., 35.

136 Censures other than suspension from church privileges or excommunication shall be inflicted in such mode as the judicatory may direct.—D. W., chap. xi. sec. viii.

137 The sentence shall be published, if at all, only in the church or churches which have been offended.—B. D., 36.

138 For the mode of inflicting and removing censures, see under DISCIPLINE, Sec. 374–384.

139 **Certificates of Dismission.**—Sessions are enjoined, on the removal of members beyond the bounds of their organization, to furnish them with testimonials of their standing, and they shall counsel them to transfer their relation immediately or at the earliest opportunity.—M. G. A. O. S. 1869, p. 923. See Secs. 999–1018.

140 A communicant removing from one church to another shall produce a certificate—ordinarily not more than one year old—before he shall be admitted as a regular member of that church.—B. D. 114.

141 The names of the baptized children of a parent seeking admission to another church, if such children are members of his household and remove with him, and are not themselves communicants, shall be included in the certificate of dismission.—B. D. 114.

142 Absence from the ordinances of God's house without cause may justify a Session in omitting in the certificate the words "in good and regular standing."—M. G. A. O. S. 1864, p. 328; P. D., p. 641.

143 A suspended member may be dismissed to another church, in case of necessity, by reason of his removal of residence, the certificate stating the circumstances under which it is given.—M. G. A. O. S. 1849, p. 239.

144 In such a case, however, the Session to which the member is dismissed shall not be allowed to review or rejudge the cause for which he was suspended.—M. G. A. O. S. 1849, p. 239.

145 Should a Session refuse to grant a certificate of dismission to a communicant, the Presbytery may direct the Session to furnish one.—M. G. A. 1875, p. 511.

146 If, when ordered by the Presbytery to furnish such certificate, the Session still refuses, the Synod may order the Presbytery to furnish one.—M. G. A. 1875, p. 511.

147 Certificates of dismission must be addressed to a particular church; and when received, the fact should be promptly communicated to the church which gave them.—B. D. 114.

148 A member of a church receiving a certificate of dismission shall continue to be a member of the church giving him the certificate, and subject to the jurisdiction of its Session (but shall not deliberate or vote in a church-meeting nor exercise the functions of any office), until he has become a member of the church to which he is recommended, or some other evangelical church.—B. D. 109.

149 Should he return the certificate within a year from its date, the Session shall make record of the fact; but he

shall not thereby be restored to the exercise of the functions of any office previously held by him in that church.—B. D. 109.

150 If a member absent more than two years from his residence and church connections applies for a certificate of membership, his absence and the knowledge of the church respecting his demeanor, or its want of information concerning the same, shall be distinctly stated in the certificate. —B. D. 116.

151 Members of extinct churches shall be granted certificates of dismission by the Presbytery with which they were connected.—B. D. 112.

152 A suspended member cannot be received on profession by another church. If received without a knowledge of the facts, his name shall be stricken from the roll —M. G. A. N. S. 1866, p. 269.

153 A certificate of dismission to another denomination not in correspondence shall testify of the person's Christian character only.—M. G. A. O. S. 1839, p. 177.

154 In 1851 the Assembly left the matter to the discretion of Sessions.—M. G. A. O. S. 1851, p. 28.

155 A certificate of dismission given to a minister, licentiate or candidate shall specify the particular body to which he is recommended; and if recommended to a Presbytery, no other than the one designated, if existing, shall receive him.—B. D. 111. See Secs. 1142–1160.

156 A minister dismissed to another Presbytery shall be subject to the jurisdiction of the Presbytery dismissing him (but shall not deliberate or vote, nor be counted in the basis of representation to the Assembly) until he actually becomes a member of another Presbytery.—B. D. 110

157 If a minister shall return his certificate of dismission within a year from its date, the Presbytery shall make record of the fact and restore him to the full privileges of membership.—B. D. 110.

158 The fact of the reception of a minister, licentiate or candidate shall be promptly communicated to the Presbytery dismissing him.—B. D. 115.

159 A minister demitting the ministry shall be dismissed to any church with which he may desire to connect himself. - B. D. 52.

160 A minister deposed without excommunication may be granted a certificate to any church with which he may desire to connect himself, in which certificate shall be stated his exact relation to the Church.—B. D. 45.

161 Ministers of an extinct Presbytery shall be dismissed by the Synod to any Presbytery within its bounds. —B. D. 113.

162 A Presbytery cannot dismiss members by a committee.—M. G. A. 1830, p. 302.

163 A Presbytery may dismiss to another Presbytery yet to be erected.—M. G. A. O. S. 1867, p. 350.

164 No Presbytery has the right to grant qualified letters of dismission.—M. G. A. O. S. 1869, p. 922.

165 In 1886 the General Assembly declared "that, in view of the great doctrinal differences between the Swedenborgians and ourselves, it regards the reception of church-members from them upon certificate as inadmissible, it not being intended by this deliverance, however, to deny the Christian character of many who are known as Swedenborgians."—M. G. A. 1886, p. 37.

166 The name of every minister receiving a certificate

of dismission shall be retained on the roll of the Presbytery dismissing him until notice of his reception be received from the stated clerk of the Presbytery receiving him.—M. G. A. 1874, p. 82.

167 **Charges, Judicial.**—See under DISCIPLINE, Sec. 307.

168 **Charges at Ordination.**—See Sec. 585.

169 **Charges at Installation.**—See Sec. 635.

170 **Charges and Specifications.**—See under DISCIPLINE, Sec. 307.

171 **Charters.**—See under TRUSTEES, Sec. 916.

172 **Children's Day.**—The second Sabbath of June in each year is designated as Children's Day. The General Assembly in commending the observance of this day by our churches and Sabbath-schools also emphasized the importance of seeking the presence and power of the Holy Spirit; so that the services may not be simply attractive, but profitable, contributing to the conversion and Christian nurture of the young.—M. G. A. 1885, p. 626.

173 **Choirs.**—Are under the control of ministers and Sessions.—D. W., chap. iv. sec. iv.; M. G. A. 1884, p. 115. See Sec. 1276.

174 **Church.**—The catholic or universal Church, which is invisible, consists of the whole number of the elect that have been, are or shall be gathered into one under Christ, the Head thereof.—C. F., chap. xxv. sec. i.

175 The visible Church, which is also catholic or universal under the gospel, consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house

and family of God, out of which there is no ordinary possibility of salvation.—C. F., chap. xxv. sec. ii.

176 For the better government and further edification of the Church, there ought to be such assemblies as are commonly called Synods or Councils, and which Synods and Councils have authority ministerially to determine controversies of faith and cases of conscience, to set down rules and directions for the better ordering of the public worship of God and government of his Church, to receive complaints in cases of maladministration, and authoritatively to determine the same.—C. F., chap. xxxi. secs. i, ii.

177 All Synods or Councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith and practice, but to be used as a help in both.—C. F., chap. xxxi. sec. iii.

178 Synods and Councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth unless by way of humble petition in cases extraordinary, or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.—C. F., chap. xxxi. sec. iv.

179 Appropriation of public money for the support of religious institutions declared to be prejudicial to the National welfare, and in conflict with our National Constitution.—M. G. A. 1894, p. 167.

180 A particular church consists of a number of professing Christians, with their offspring, voluntarily associated together for divine worship and godly living, agreeably to

the Holy Scriptures, and submitting to a certain form of government.—F. G., chap. ii. sec. iv.

181 Persons desirous of being associated in a Presbyterian church should make application to the Presbytery within whose bounds they reside, or, where this is exceedingly inconvenient, to any neighboring minister or missionary of the Presbyterian Church.

182 When assembled for the purpose of organization, the following order of proceedings may be observed:

1. Devotional exercises, conducted by the presiding minister or committee appointed by the Presbytery, including a sermon if convenient.

2. Reception of members by certificate from other churches.

3. Reception of applicants to a profession of faith by examination, and, if necessary, their baptism.

4. The formal entering into a covenant by rising, joining hands or subscribing a written statement, agreeing to walk together in a church-relation according to the acknowledged doctrines and order of the Presbyterian Church.

5. The election, ordination and installation of ruling elders.

6. The election, ordination and installation of deacons.

When thus organized, the church should be reported by name at the earliest opportunity to the Presbytery, with the request to be taken under its care.—M. G. A. 1831, p. 326; 1890, p. 114.

183 In the organization of a church great care should be exercised in distinctly specifying the trust upon which the deed of property is held.—For Form of which see M. G. A. 1889, p. 17.

184 A body of Christians, although lacking suitable material for officers, may be organized and enrolled as a church, and shall be under the oversight of a minister appointed by the Presbytery until the constitution of a regular Session.—M. G. A. 1890, pp. 114–116.

185 A church of which all its elders are dead or removed, may, under a minister acting under authority of Presbytery, receive members and elect officers.—M. G. A. 1888, p. 109.

186 Churches having stated supplies are "vacant churches," and, as such, each one is entitled to representation in the Presbytery.—M. G. A. 1889, p. 131.

187 A vacant church shall not invite a minister belonging to another Presbytery to moderate the meetings of its Session; nor one belonging to another denomination.—M. G. A. (N. S.) 1869, p. 271; 1891, p. 107.

188 In a collegiate church in which there are two or more pastors they shall, when present, preside in turn. Every collegiate church shall be represented in Presbytery by two or more elders, in proportion to the number of its pastors.—F. G., chap. ix. sec. v.; chap. x. sec. iii.

189 When two or more congregations are united under one pastor, all such congregations shall have but one elder to represent them.—F. G., chap. x. sec. iv.

190 Every vacant congregation which is regularly organized shall be entitled to be represented by a ruling elder in Presbytery.—F. G., chap. x. sec. iv.

191 Churches in different Presbyteries, and yet under one pastoral charge, shall belong to the Presbytery with which the minister is connected.—M. G. A. 1870, p. 88.

192 When a church becomes vacant, the Presbytery

usually appoints a minister to moderate the meetings of the Session until it is regularly supplied with a minister. In the mean time, the church, when unable to obtain the services of a minister, should maintain stated religious services conducted by the elders or deacons. See Sec. 1315.

193 It is disorderly for a church to withdraw from the Presbytery without first obtaining the consent of the Presbytery.—M. G. A. N. S. 1867, p. 511.

194 The only proper method of dissolving the relation between a Presbytery and a church desiring to become an independent body is for such church to withdraw, declining the further jurisdiction of the Presbytery, and the Presbytery to make such a record of its withdrawal as the character of the action of the withdrawing church requires.—M. G. A. N. S. 1862, p. 33.

195 When a church withdraws from the Presbytery and becomes an independent body, or transfers its relation to another denomination, questions of property must be determined by the civil courts.—M. G. A. 1876, p. 80.

196 In certain circumstances, a Presbytery may dissolve a church, even under protest from the Session and congregation. Presbytery, however, must give notice to the church of its proposed dissolution; if aggrieved thereby, it may appeal to a higher judicatory.—M. G. A. 1875, p. 507: 1879, p. 615; F. G., chap. x. sec. viii.

197 The members of an extinct church shall be subject to the jurisdiction of the Presbytery with which it was connected, which shall grant them letters of dismission to other churches, and also determine any case of discipline begun by the Session and not concluded.—R. D. 112.

198 The property of extinct churches should be vested in our Board of Church Erection.—M. G. A. 1889, p. 18.

199 Chapels with separate congregations must be reported to the Assembly separately under report of the parent church.—M. G. A. 1891, p. 187.

200 In a church where two of the three elders are absentees and their residence unknown, the pastor and one elder shall constitute a quorum until other elders are elected.—M. G. A. 1892, pp. 188, 189.

201 Church and Congregation.—In answer to an overture asking for a definition of the word "congregation" as found in chapter xiii. of our Form of Government, which prescribes the manner of electing elders and deacons, the Assembly declared that "it includes only the actual communicants of the particular church."—M. G. A. 1882, p. 97.

202 The same word, however, as used in chapter xv. of our Form of Government, which prescribes the manner of electing a pastor, is not so restricted, and includes also all who aid in the support of the ordinances in the particular church. But any church has the authority to confine to communicants the right of voting for a pastor.—M. G. A. O. S. 1867, p. 320; 1886, p. 48.

203 Congregational meetings for the election of a pastor shall be convened by the Session, and it shall always be the duty of the Session to convene the congregation when requested by a majority of those who are entitled to vote.—F. G., chap. xv. sec. i.

204 In meetings convened for the election of elders and deacons, or for the transaction of any spiritual business, the pastor *ex-officio* shall preside.

205 When a congregation convenes for the election of a pastor, a minister of the same Presbytery shall preside, unless highly inconvenient on account of distance; in which case the meeting may proceed to business without his presence and counsel.—F. G., chap. xv. sec. ii.

206 In meetings convened for the election of trustees, or for the transaction of any other temporal business, the congregation may elect their own officers and proceed to business according to the laws and usages governing said congregation.

207 All members of the church in full communion have the right to vote in the election of a pastor in the congregation with which they are connected, subject to the conditions mentioned in sec. iv. chap. xv. of the Form of Government.—M. G. A. 1879, pp. 630, 631.

208 **Civil Courts.**—The decisions of the civil courts are not conclusive in our judicatories. Every member of the Presbyterian Church is entitled before condemnation to a full and fair trial according to the methods of his Church.—M. G. A. 1885, pp. 602, 603.

209 **Commissions, Judicial.**—See Sec. 250.

210 Synods are enjoined to send to the General Assembly in special communications all records of the decisions of judicial cases by their commissions.—M. G. A. 1885, p. 662.

211 Any judicatory before which a case may be pending may appoint, on the application of either party, a commission of ministers or elders, or both, to examine witnesses; which commission, if the case requires it, may be of persons within the jurisdiction of another body.—B. D. 66.

212 The commissioners so appointed shall take such testimony as may be offered by either party, the same being taken in accordance with the rules governing the judicatory, either orally or on written interrogatories and cross-interrogatories, duly settled by the judicatory, due notice having been given of the time when and the place where the witnesses are to be examined.—B. D. 66.

213 All questions as to the relevancy or competency of the testimony so taken shall be determined by the judicatory.—B. D. 66.

214 The testimony, properly authenticated by the signatures of the commissioners, shall be transmitted in due time to the clerk of the judicatory before which the case is pending.—B. D. 66.

215 **Communicants.**—The only condition required of those seeking admission to the communion of the Presbyterian Church is a credible profession, before a Session regularly constituted, of their faith in Christ and obedience to him.—D. W., chap. x. sec. iii.

216 If, however, such persons have not been baptized, their baptism, either at the time or at a subsequent time, and in the presence of the congregation, must be regarded as involved in and constituting an essential part of the act of the Session.—D. W., chap. x. sec. iv.

217 When removing beyond the bounds of a particular church, a communicant should obtain from the Session a certificate of dismission, and connect himself with another church more convenient to his new residence.—M. G. A. O. S. 1869, p. 923.

If a communicant joins another denomination without

a regular dismission, his name shall be erased from the roll.—B. D. 54.

218 For proceedings in the case of the trial of a communicant, see under DISCIPLINE, Sec. 315.

219 **Complaints.**—A complaint is one of the constitutional ways by which a cause may be carried from a lower to a higher judicatory.—B. D. 84.

220 **Concerts of Prayer.**—The General Assembly recommends:

1. That the usual week of prayer, beginning on the first Sunday of the year and lasting through the second Sunday, be observed by all the churches; that on each day of this week a service of prayer be held and church-members conscientiously observe this season in private and in public.—M. G. A. 1887, p. 69.

221 In 1893 the Assembly urged a return to the original idea and early practice of the churches in the observance of this season, so that the cause of world-wide missions may be specially brought to the mind and heart of the Church during its devotions.—M. G. A. 1893, p. 208.

2. That the last Thursday of January be observed as a day of prayer for colleges, theological seminaries and other educational institutions in this land, and also for mission schools and colleges, that all these institutions may become the source not only of knowledge, but of that wisdom which sanctifies knowledge and makes it effective for good.*

3. That on Children's Day special prayer be made in all the churches for the baptized children of the Church, and for the personal consecration of the youth of the Church to holy lives.

4. That the concert of prayer in November for Young

* See Sec. 1062.

Men's Christian Associations be commended for general observation. This the committee recommend because they believe that these organizations are an important adjunct to the usefulness of the Church.

5. That the Sabbath in November set apart for special instruction in missions be kept as a day of prayer for more intelligent knowledge and zeal in this great cause.

All of these recommendations the committee make, believing that concerts of prayer like those suggested will do much to unify the faith of the Church, and so to strengthen her power for good at home and abroad.—M. G. A. 1887, p. 69. See Sec. 955.

222 Concurrent Declarations.—Among the concurrent declarations adopted by the two Assemblies at the Reunion in 1869, it was agreed that "the official records of the two branches of the Church for the period of separation should be preserved and held as making up the one history of the Church, and no rule or precedent which does not stand approved by both of the bodies should be of any authority until re-established in the united body, except in so far as such rule or precedent may affect the rights of property founded thereon."—M. G. A. O. S. 1869, p. 1158; N. S. 1869, p. 485; P. D., p. 92.

223 Constitution.—By "the Constitution" is meant the written standards of the Church, embracing the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline and the Directory for Worship.

224 Constitution, Amendment of.—Formerly there existed a diversity of opinion as to the proper method of amending or altering the Constitution. Such diversity,

however, has been removed by the adoption of Chapter xxiv. of the Form of Government, entitled "Of Amendments."

225 According to the provisions of this chapter, amendments or alterations of the Form of Government, Book of Discipline, and Directory for Worship may be proposed by the General Assembly to the Presbyteries, but shall not be obligatory on the Church unless a majority of all the Presbyteries approve thereof in writing.

226 Amendments or alterations of the Confession of Faith, and the Larger and Shorter Catechisms, may be proposed to the Presbyteries by the General Assembly, but shall not be obligatory on the Church unless they shall be approved in writing by two-thirds of all the Presbyteries, and agreed to and enacted by the General Assembly next ensuing, and the written votes of the Presbyteries shall be returned to that Assembly.

227 Before any amendments or alterations of the Confession of Faith, or the Larger and Shorter Catechisms, proposed by the General Assembly, shall be transmitted to the Presbyteries, the General Assembly shall appoint—to consider the subject—a committee of ministers and ruling elders in number not less than fifteen, of whom not more than two shall be from any one Synod, and the committee shall report its recommendations to the General Assembly next ensuing for action.

228 No alterations of the provisions contained in this chapter for amending or altering the Confession of Faith, and the Larger and Shorter Catechisms, or of this fourth section, shall be made unless an overture from the General Assembly, submitting the proposed alterations, shall be

transmitted to all the Presbyteries, and be approved in writing by two-thirds of their number, and be agreed to and enacted by the General Assembly.

229 It shall be obligatory on the General Assembly to transmit to the Presbyteries, for approval or disapproval, any overture respecting amendments or alterations provided for in this chapter, which shall be submitted to the same General Assembly by one-third of all the Presbyteries. In such cases the overture shall be formulated and transmitted by the General Assembly receiving the same to the Presbyteries for their action, subject as to all subsequent proceedings to the provisions of the foregoing sections.

230 Whenever it shall appear to the General Assembly that any proposed amendments or alterations of the Form of Government, Book of Discipline and Directory for Worship shall have received a majority vote of all the Presbyteries, the General Assembly shall declare such amendments or alterations to have been adopted and the same shall immediately go into effect.

231 Nothing in this chapter shall be so construed as to affect the right of two-thirds of the Presbyteries to propose amendments or alterations of the Confession of Faith, and the Larger and Shorter Catechisms, or of the General Assembly to agree to and enact the same.—M. G. A. 1891, pp. 140–143.

232 Since the adoption of our standards in their present form, and their ratification by the General Assembly in 1821, the Confession of Faith has remained unchanged, with the exception that in 1887 it was amended by striking out the last period of Section 4 of Chapter XXIV., namely: "The man may not marry any of his wife's kindred nearer in blood

than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own."—M. G. A. 1887, p. 98. See Secs. 1043–1050.

233 In 1889 formal overtures were made for a revision of the Confession of Faith, but which failed of adoption by the Presbyteries by a decisive vote. For a detailed vote of the Presbyteries, see M. G. A. 1893, pp. 177–198.

234 The following amendments to the other books, however, have been adopted:

235 To the Form of Government, in 1875, making it optional with each church to elect ruling elders for a term of years.—F. G., chap. xiii.; M. G. A. 1875, pp. 520, 521.

236 In 1881, making it optional with each Synod, with the consent of a majority of its Presbyteries, to consist of an equal delegation of bishops and elders, elected by the Presbyteries on a basis and in a ratio determined by the Synod itself and its Presbyteries.—F. G., chap. xi.; M. G. A. 1881 p. 559.

237 Also making the Synod a judicatory of final appeal in all cases not involving the constitution or doctrines of the Church.—F. G., chap. xi.; M. G. A. 1881, p. 524.

238 In 1884 a Revised Book of Discipline, which had been overtured to the Presbyteries by the General Assembly of 1883, was declared to have been adopted. Also, in 1885 certain minor amendments proposed to it in its revised form were declared to have been adopted.—M. G. A. 1884, pp. 27, 31; 1885, pp. 601, 602.

239 In 1885 an amendment was adopted making the General Assembly to consist of an equal delegation of bishops and elders from each Presbytery, on the basis of one minister and one elder for every twenty-four ministers

in each Presbytery, or for each fractional number of ministers not less than twelve.—M. G. A. 1885, pp. 629, 630.

240 In 1886 an amendment was adopted giving permission to each church, by a vote of members in full communion, to elect deacons for a limited term of years.—F. G., chap. xiii., sec. viii.; M. G. A. 1886, p. 109.

241 In 1884 the Directory for Worship was amended by the revision of Chapter X. (now XI.); and in 1886 further amended, by the insertion of a new chapter, VI., entitled "Of the Worship of God by Offerings."—M. G. A. 1884, p. 31;* 1886, p. 106.

242 In 1887 the Assembly instructed the Board of Publication and Sabbath-school Work to place on the title-page of all future editions of the Constitution or of the Form of Government the following words—viz.: "As adopted by the Synod of New York and Philadelphia in 1788; amended by the Presbyteries and ratified by the General Assembly, 1821–1887."—M. G. A. 1887, p. 138. (See Sec. 253.)

243 In 1893 a constitutional rule, No. 1, was adopted making it lawful for a Presbytery, after proper examination as to piety, knowledge of the Scriptures, and ability to teach, to license as a local evangelist any male member of the Church who, in the judgment of the Presbytery, is qualified to teach the gospel.

244 Such license shall be valid one year, unless renewed, and may be withdrawn at any time.

245 The evangelist shall report to the Presbytery at least once a year. He shall not be ordained, however,

* The words "Form of Government," in the declaration of the moderator, in M. G. A. p. 31, are a misprint for "Directory of Worship."

until after serving as a local evangelist at least four years, and shall have pursued and been examined in what would be equivalent to three years' course of study in Theology, Homiletics, Church History, Church Polity and the English Bible under direction of Presbytery.—M. 1893, p. 200.

246 For form of license of such evangelist, see Sec. 565.

247 In 1891, Sec. vi. of Chapter xii. of Form of Government was striken out and an amendment adopted for the insertion of a new section as follows: "Before any overture or enactment proposed by the Assembly to be established as rules regulative of the constitutional powers of Presbyteries and Synods shall be obligatory on the Church, it shall be necessary to transmit them to all the Presbyteries and to receive the returns of a majority of them in writing approving thereof, and such rules when approved shall be appended to the Constitution of the Church."—M., pp. 141, 142.

248 In 1894 the Form of Government was amended as follows: In Chap. x. Sec. viii., after the word "appeals" insert "complaints and references." After the words "church Sessions," strike out the words "and references." After the words "in an orderly manner" insert the following clause: "and in the trial of judicial cases the Presbytery shall have power to appoint and act by a judicial commission."—M., 176.

249 In 1894 the Assembly declared adopted an overture substituting the following Chapter xiii., entitled "Judicial Commissions," for Sec. 118 of the Book of Discipline, viz.: (See Secs. 1115–1128.)

250 The General Assembly, each Synod, and each

Presbytery under its care, shall have power to appoint Judicial Commissions from their respective bodies, consisting of ministers and elders, in number not less than eighteen (18) from the General Assembly, not less than twelve (12) from any Synod, and not less than seven (7) from any Presbytery.—B. D., 118. Amended, see Sec. 1115.

251 All judicial cases may be submitted to such Commissions, and their decisions shall be subject to reversal only by the superior judicatory or judicatories, except in matters of law, which shall be referred to the appointing judicatory for adjudication; and also all matters of Constitution and doctrine may be reviewed in the appointing body and by the superior judicatory or judicatories.—B. D., 119. Amended, see Sec. 1115.

252 Such Commissions shall sit at the same time and place as the body appointing them, and their findings shall be entered upon the minutes of the appointing body; *provided*, however, that a Commission appointed by a Presbytery may also sit during the intervals between the meetings of the appointing Presbytery. The quorum of any such Commission shall not be less in number than three-fourths of the members appointed, and shall be the same in all other respects as the quorum of the appointing judicatory.—B. D., 120. Amended, see Sec. 1115.

253 In 1888 the Assembly ordered the title-page of the Constitution to be in the following form, viz.: "The Constitution of the Presbyterian Church in the United States of America; containing the Confession of Faith, the Catechisms and the Directory for Worship, together with the Plan of Government and Discipline—as ratified and adopted by the Synod of New York and Philadelphia in

the year of our Lord, 1788, and as amended in the years 1805–1888.—M., p. 59.

254 In 1894 the Assembly ordered new proof texts for the Confession of Faith and the Larger and Shorter Catechisms, in the place of those hitherto used.—M., p. 160.

255 No change of the text of any of our standards of Doctrine, Discipline and Worship, shall be made unless by due constitutional procedure.—M. G. A. 1891, p. 37.

256 Subscription to our standards by all who enter office in our Church involves the recognition of the Sacred Books as the only infallible rule of faith and practice.—M. G. A. 1892, p. 179.

257 If any shall change their belief on this point, Christian honor demands their withdrawal from our ministry.—M. G. A. 1892, p. 180.

258 If any shall disseminate their errors from either the pulpit or the chair of the professor they shall be dealt with by their Presbyteries for violation of their ordination vows.—M. G. A. 1892, p. 180.

259 The vow taken at the beginning is obligatory on the party taking it until he is honorably and properly released, and the Assembly enjoins all ministers, elders and Presbyteries to be faithful to the duty here imposed.—M. G. A. 1892, p. 180. See Secs. 1175, 1177.

260 Corresponding Members.—Ministers in regular standing in other Presbyteries and Synods may be invited to sit as corresponding members, also ministers in sister-denominations, the privilege allowing them to deliberate, but not to vote.—F. G., chap. x., sec. xi.; xi., sec. iii.

261 In the General Assembly the privilege is granted

to the secretaries of our Boards in discussions bearing upon the interests of the Boards which they severally represent.—M. G. A. 1870, p. 85.

262 The privilege is also granted to the permanent officers of a judicatory in matters touching their several offices.—G. A. R. xlii.

263 **Deacons.**—The Scriptures clearly point out deacons as distinct officers in the Church whose business it is to take care of the poor and to distribute among them the collections which may be raised for their use.—F. G., chap. vi.

264 To the deacons may be properly committed the management of the temporal affairs of the Church.—F. G., chap. vi.

265 Deacons shall be elected in the mode most approved and in use in a particular congregation. But in all cases they must be males in full communion in the church in which they are to exercise their office.—F. G., chap. xiii. sec. ii.

266 A deacon shall be set apart in the following manner:

After sermon the minister shall state in a concise manner the warrant and nature of the office of deacon, together with the character proper to be sustained and the duties to be fulfilled by the officer-elect. Having done this, he shall propose to the candidate, in the presence of the congregation, the following questions—viz.:

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the confession of faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church in these United States?

4. Do you accept the office of deacon in this congregation, and promise faithfully to perform all the duties thereof?

5. Do you promise to study the peace, unity and purity of the Church?

The deacon elect having answered these questions in the affirmative, the minister shall address to the members of the church the following question—viz.:

"Do you, the members of this church, acknowledge and receive this brother as a deacon, and do you promise to yield him all that honor, encouragement, and obedience in the Lord, to which his office, according to the Word of God and the constitution of this church, entitles him?"

The members of the church having answered this question in the affirmative by holding up their right hands, the minister shall proceed to set apart the candidate by prayer to the office of deacon, and shall give to him, and to the congregation, an exhortation suited to the occasion.—F.G., chap. xiii. sec. iv.

267 The imposition of hands in the ordination of deacons is in accordance with apostolic example, and is proper and lawful; its use, however, is left to the discretion of each church Session.—M. G. A. 1833, p. 405; O. S. 1842, p. 16.

268 The office of deacon is perpetual and cannot be laid aside at pleasure. No person can be divested of the office but by deposition. Yet a deacon may become by age or infirmity incapable of performing the duties of his office, or he may, though chargeable with neither heresy nor immorality, become unacceptable in his official character to a majority of the congregation to which he belongs. In either

of these cases he may, as often happens with respect to a minister, cease to be an acting deacon.—F. G., chap. xiii. sec. vi.

269 Whenever a deacon, from either of these causes, or from any other not inferring crime, shall be incapable of serving the church to edification, the Session shall take order on the subject and state the fact, together with the reasons of it, on their records. *Provided always*, that nothing of this kind shall be done without the concurrence of the individual in question, unless by the advice of Presbytery.—F. G., chap. xiii. sec. vii.

270 If any particular church, by a vote of members in full communion, shall prefer to elect deacons for a limited time in the exercise of their functions, this may be done, provided the full time be not less than three years, and the board of deacons be made to consist of three classes, one of which only shall be elected each year.—F. G., chap. xiii. sec. viii.

271 Presbyteries are enjoined to take such order as shall secure the appointment of deacons in all the churches, except when it may be impracticable from paucity of male members.—M. G. A. O. S. 1840, p. 286.

272 To deacons is committed the exclusive control of the poor-funds of a church.—M. G. A. O. S. 1857.

273 A person may, when necessity exists, be at once a deacon and an elder.—M. G. A. O. S. 1840, p. 306.

274 In the absence of rule on the subject, a deacon may, at the discretion of the Session, assist in the administration of the Lord's Supper.—M. G. A. O. S. 1867, p. 495.

275 But may not represent the church in church judicatories.—M. G. A. O. S. 1860, p. 34.

276 The resignation of a deacon should be made to the Session, and takes effect when accepted.—M. G. A. 1883, p. 626.

277 The deliverances of the General Assembly in reference to the election, re-election and installation of ruling elders are, by parity of reason, applicable also in the case of deacons. (See sects. 815–822.)

278 Although in the apostolic Church deaconesses rendered important service, they do not appear to have occupied a separate office, to have been elected by the people, or to have been ordained and installed; and, inasmuch as our Form of Government prescribes that in all cases deacons shall be male members, there is nothing in our Constitution, in the practice of our Church, or in any present emergency to justify the creation of a new office. —M. G. A. 1884, p. 114. See Secs. 934, 1327.

279 **Discipline; Its Nature, Ends and Subjects.**—Discipline is the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in his Church: embracing the care and control, maintained by the Church, over its members, officers and judicatories.—B. D. 1.

280 The ends of discipline are: 1. The maintenance of the truth; 2. The vindication of the authority and honor of Christ; 3. The removal of offences; 4. The promotion of the purity and edification of the Church; and 5. The spiritual good of offenders.—B. D. 2.

281 Its exercise in such a manner as to secure its appropriate ends requires much prudence and discretion. Judicatories, therefore, should take into consideration all e circumstances which may give a different character

to conduct and render it more or less offensive, and which may require different action in similar cases at different times for the attainment of the same ends.—B. D. 2.

282 All children born within the pale of the visible Church are members of the Church, are to be baptized, are under the care of the Church and subject to its government and discipline; and when they have arrived at years of discretion, they are bound to perform all the duties of church-members.—B. D. 6.

283 PRELIMINARY CONSIDERATIONS PERTAINING TO THE EXERCISE OF DISCIPLINE.—Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit toward the accused, or who is not of good character, or who is himself under censure or process, or who is personally interested in any respect in the conviction of the accused, or who is known to be litigious, rash or highly imprudent.—B. D. 14.

284 No prosecution shall be allowed in a case of alleged personal injury where the injured party is the prosecutor unless those means of reconciliation have been tried which are required by our Lord (Matt. xviii. 15–17).—B. D. 9.

285 The course prescribed by the preceding section shall not be required when the prosecution is initiated by a judicatory; but in all such cases, and in every case of prosecution by a private person other than the injured party, effort should be made, by private conference with the accused, to avoid, if possible, the necessity of actual process.—B. D. 10.

286 When the prosecution is initiated by a judicatory

the Presbyterian Church in the United States of America shall be the prosecutor and an original party; in all other cases the individual prosecutor shall be an original party. —B. D. 11.

287 When the prosecution is initiated by a judicatory, it shall appoint one or more of its own members a committee to conduct the prosecution in all its stages, in whatever judicatory, until the final issue be reached; *provided*, that an appellate judicatory before which the case is pending shall, if desired by the prosecuting committee, appoint one or more of its own members to assist in the prosecution upon the nomination of the prosecuting committee.—B. D. 12; M. G. A. 1893, p. 104.

288 If one who considers himself slandered requests an investigation, which a judicatory finds it proper to institute, one or more of its members shall be appointed to investigate the alleged slander and make report in writing; and a record thereafter made may conclude the matter. —B. D. 13.

289 Any person who appears as a prosecutor without appointment by the judicatory shall be warned before the charges are presented that if he fail to show probable cause for the charges he must himself be censured as a slanderer of the brethren in proportion to the malignancy or rashness which may appear in the prosecution.—B. D. 15.

290 No professional counsel shall be permitted to appear and plead in cases of process in any of our ecclesiastical judicatories; but if any accused person feel unable to represent and plead his own cause to advantage, he may request any minister or elder belonging to the judicatory

before which he appears to prepare and exhibit his cause as he may judge proper.

291 But the minister or elder so engaged shall not be allowed, after pleading the cause of the accused, to sit in judgment as a member of the judicatory.—B. D. 27.

292 A judicatory may, if the edification of the Church demands it, require an accused person to refrain from approaching the Lord's Table or from the exercise of office, or both, until final action in the case shall be taken; *provided*, that in all cases a speedy investigation shall be had.—B. D. 33.

293 Questions as to order or evidence arising in the course of a trial shall, after the parties have had an opportunity to be heard, be decided by the moderator, subject to appeal; and the question on the appeal shall be determined without debate.—B. D. 28.

294 If desired by either party, such decisions of the moderator shall be entered on the record of the case.—B. D. 27.

295 No member of a judicatory who has not been present during the whole of a trial shall be allowed to vote on any question arising therein except by unanimous consent of the judicatory and of the parties.—B. D. 29.

296 When a trial is in progress, except in an appellate judicatory, the roll shall be called after each recess and adjournment, and the names of the absentees noted.—B. D. 29.

297 The parties shall be allowed copies of the record at their own expense; and on the final disposition of a case in a higher judicatory the record of the case, with the judg-

ment, shall be transmitted to the judicatory in which the case originated.—B. D. 30.

298 In all cases of judicial process the judicatory may at any stage of the case determine by a vote of two-thirds to sit with closed doors.—B. D. 32.

299 PROCESS.—Process against an alleged offender shall not be commenced unless some person undertakes to sustain the charge, or unless a judicatory finds it necessary for the ends of discipline to investigate the alleged offence. —B. D. 7.

300 An offence is anything in the doctrine, principles or practice of a church-member, officer or judicatory which is contrary to the word of God, or which, if it be not in itself sinful, may tempt others to sin or mar their spiritual edification.—B. D. 3.

301 Nothing, therefore, shall be the object of judicial process which cannot be proved to be contrary to the Holy Scriptures or to the regulations and practice of the Church founded thereon, nor anything which does not involve those evils which discipline is intended to prevent.—B. D. 4.

302 An offence gross in itself may have been committed in such circumstances that plainly the offender cannot be prosecuted to conviction. In all such cases it is better to wait until God in his righteous providence shall give further light than by unavailing prosecution to weaken the force of discipline.—B. D. 8.

303 The judicatory to which a church-member or a minister belongs shall have sole jurisdiction for the trial of offences whenever or wherever committed by him.—B. D. 108.

304 Prosecution for an alleged offence shall commence

within one year from the time of its alleged commission, or from the date when it becomes known to the judicatory which has jurisdiction thereof.—B. D. 117.

305 The censures to be inflicted by the Session are admonition, rebuke, suspension or deposition from office, suspension from the communion of the church, and, in the case of offenders who will not be reclaimed by milder measures, excommunication.—B. D. 35.

306 Exceptions may be taken by either of the original parties in a trial to any part of the proceedings except in the judicatory of last resort and shall be entered on the record. —B. D. 26.

307 CHARGES AND SPECIFICATIONS.—The charge shall set forth the alleged offence, and the specification shall set forth the facts relied upon to sustain the charge.—B. D. 16.

308 Each specification shall declare, as far as possible, the time, place and circumstances, and shall be accompanied with the names of the witnesses to be cited for its support.—B. D. 16.

309 A charge shall not allege more than one offence. Several charges against the same person, however, with the specifications under each of them, may be presented to the judicatory at one and the same time, and may in the discretion of the judicatory be tried together. But when several charges are tried at the same time, a vote on each charge must be separately taken.—B. D. 17.

310 In all cases of alleged personal injury where the prosecution is by the injured person or persons the charge must be accompanied by an averment that the course prescribed by our Lord (Matt. xviii. 15–17) has been faithfully tried.—B. D. 18.

311 GENERAL RULES PERTAINING TO ALL CASES OF PROCESS.—Original jurisdiction in relation to ministers pertains to the Presbytery; in relation to others, to the Session. —B. D. 19

312 Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the moderator solemnly to announce from the chair that the body is about to pass to the consideration of the business assigned for trial, and to enjoin on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are about to act.—G. A. R. 40.

313 In all cases before a judicatory where there is an accuser or prosecutor it is expedient that there be a committee of the judicatory appointed (provided the number of members be sufficient to admit it without inconvenience) who shall be called the "judicial committee," and whose duty it shall be to digest and arrange all the papers, and to prescribe, under the direction of the judicatory, the whole order of proceeding. The members of this committee shall be entitled, notwithstanding their performance of this duty, to sit and vote in the cause as members of the judicatory.—G. A. R. 41. See Sec. 1129.

314 But in cases of process on the ground of general rumor—where there is, of course, no particular accuser—there may be a committee appointed (if convenient), who shall be called the "committee of prosecution," and who shall conduct the whole course on the part of the prosecution. The members of this committee shall not be permitted to sit in judgment in the case.—G. A. R. 42. Rescinded, see Sec. 286.

315 When a judicatory enters on the consideration of an alleged offence, the charge and specifications—which

shall be in writing—shall be read; and nothing more shall be done at that meeting, unless by consent of parties, than to furnish the accused with a copy of the charge and specifications, together with the names of all the witnesses then known to support each specification, and to cite all concerned to appear at a subsequent meeting of the judicatory, to be held not less than ten days after the service of the citations.—B. D. 20.

316 The citations shall be signed, in the name of the judicatory, by the moderator or clerk, who shall also furnish citations for such witnesses as either party shall name. The accused shall not be required to disclose the names of his witnesses.—B. D. 20.

317 Citations shall be served personally unless the person to be cited cannot be found, in which case the citation shall be sent to his last-known place of residence, and before proceeding to trial it must appear that the citations have been served.—B. D. 21.

318 If an accused person refuses to obey a citation, a second citation shall issue, accompanied by a notice that if he do not appear at the time appointed, unless providentially hindered, he will be censured for his contumacy according to the following provisions of the Book of Discipline—viz.:

1. When an accused person has been twice duly cited, and refuses to appear, by himself or counsel, before a Session, or, appearing, refuses to answer the charge brought against him, he shall be suspended by act of the Session from the communion of the church, and shall so remain until he repents of his contumacy and submits himself to the orders of the judicatory.

2. If a minister accused of an offence refuses to appear by himself or counsel after being twice duly cited, he shall for his contumacy be suspended from his office; and if, after another citation, he refuses to appear by himself or counsel, he shall be suspended from the communion of the church.

3. In process against a ruling elder or a deacon by a Session the same rule, so far as applicable, shall be observed.—B. D. 22, 34, 39, 47.

319 If he does not then appear, the judicatory may proceed to trial and judgment in his absence, in which case it shall appoint some person to represent him as counsel. —B. D. 22.

320 The time allowed for his appearance on any citation subsequent to the first shall be determined by the judicatory with proper regard for all the circumstances.—B. D. 22.

321 The same rule as to the time allowed for appearance shall apply to all witnesses cited at the request of either party.—B. D. 22.

322 At the meeting at which the citations are returnable the accused shall appear, or, if unable to be present, may appear by counsel.—B. D. 23.

323 He may file objections: 1. To the regularity of the organization; or, 2. To the jurisdiction of the judicatory; or, 3. To the sufficiency of the charges and specifications in form or in legal effect; or, 4. He may make any other substantial objections affecting the order or regularity of the proceeding.—B. D. 23.

324 The judicatory, upon the filing of such objections, shall, or, on its own motion may, determine all such pre-

liminary objections, and may dismiss the case, or permit, in the furtherance of justice, amendments to the specifications or charges not changing the general nature of the same.—B. D. 23.

325 If the proceedings be found in order and the charges and specifications be considered sufficient to put the accused on his defence, he shall plead "Guilty" or "Not guilty" to the same, which shall be entered on the record.

If the plea be "Guilty," the judicatory shall proceed to judgment; but if the plea be "Not guilty," or if the accused decline to answer, a plea of "Not guilty" shall be entered of record and the trial proceed.—B. D. 23.

326 The witnesses shall be examined, and if desired cross-examined, and any other competent evidence introduced, at a meeting of which the accused shall be properly notified, after which new witnesses and other evidence—in rebuttal only—may be introduced by either party. —B. D. 24.

327 But evidence discovered during the progress of the trial may be admitted in behalf of either party under such regulations as to notice of the names of witnesses and the nature of the proof as the judicatory shall deem reasonable and proper, and then the parties themselves shall be heard. —B. D. 24.

328 The judicatory shall then go into private session, the parties, their counsel and all other persons not members of the body being excluded, when, after careful deliberation, the judicatory shall proceed to vote on each specification and on each charge separately, and judgment shall be entered accordingly.—B. D. 24.

329 The wording of judgment must accord with the finding, *e. g.*, a finding "not sustained" must be expressed in the judgment "Not guilty."—M. G. A. 1888, p. 103.

330 Dismission of a case after process is begun is final judgment.—M. G. A. 1892, p. 90.

331 The charge and specifications, the plea and the judgment shall be entered on the minutes of the judicatory. —B. D. 25,

332 The minutes shall also exhibit all the acts and orders of the judicatory relating to the case, with the reasons therefor, together with the notice of appeal, and the reasons therefor if any shall have been filed; all which, together with the evidence in the case, duly filed and authenticated by the clerk of the judicatory, shall constitute the record of the case; and in case of a removal thereof by appeal the lower judicatory shall transmit the record to the higher. Nothing which is not contained in the record shall be taken into consideration in the higher judicatory.—B. D. 25.

333 GENERAL RULES PERTAINING TO THE TRIAL OF A MINISTER, ELDER OR DEACON.—As the honor and success of the gospel depend in a great measure on the character of its ministers, each Presbytery ought with the greatest care and impartiality to watch over their personal and professional conduct. But as, on the one hand, no minister ought on account of his office to be screened from the hand of justice or his offences to be slightly censured, so neither ought charges to be received against him on slight grounds. —B. D. 37.

334 If a minister be accused of an offence at such a distance from his usual place of residence as that it is not

likely to become otherwise known to his Presbytery, it shall be the duty of the Presbytery within whose bounds the offence is alleged to have been committed, if it shall be satisfied that there is probable ground for the accusation, to notify his Presbytery thereof, and of the nature of the offence; and his Presbytery, on receiving such notice, shall, if it appears that the honor of religion requires it, proceed to the trial of the case.—B. D. 38.

335 If a minister accused of an offence refuses to appear by himself or counsel after being twice duly cited, he shall for his contumacy be suspended from his office; and if after another citation he refuses to appear by himself or counsel, he shall be suspended from the communion of the church.—B. D. 39.

336 Suspension of a minister is from all the functions of his office, including preaching.—M. G. A. 1893, p. 156.

337 If a judicatory so decides, a member shall not be allowed, while charges are pending against him, to deliberate or vote on any question.—B. D. 40.

338 If the accused be found guilty, he shall be admonished, rebuked, suspended or deposed from office (with or without suspension from church-privileges in either case) or excommunicated.—B. D. 41.

339 A minister suspended from office may at the expiration of one year, unless he gives satisfactory evidence of repentance, be deposed without further trial.—B. D, 41.

340 Heresy and schism may be of such a nature as to call for deposition, but errors ought to be carefully considered, whether they strike at the vitals of religion and are industriously spread, or whether they arise from the weak-

ness of the human understanding and are not likely to do much injury.—B. D. 42.

341 If the Presbytery finds on trial that the matter complained of amounts to no more than such acts of infirmity as may be amended and the people satisfied, so that little or nothing remains to hinder the usefulness of the offender, it shall take all prudent measures to remove the evil.—B. D. 43.

342 For deliverances on the "Higher Criticism," see M. G. A. 1888, p. 89; 1891, p. 214.

343 A minister deposed for immoral conduct shall not be restored, even on the deepest sorrow for his sin, until after some considerable time of eminent and exemplary, humble and edifying conduct; and he ought in no case to be restored until it shall clearly appear to the judicatory within whose bounds he resides that the restoration can be effected without injury to the cause of religion, and then only by the judicatory inflicting the censure, or with its advice and consent.—B. D. 44.

344 If a minister is deposed without excommunication, his pulpit, if he is a pastor, shall be declared vacant; and the Presbytery shall give him a letter to any church with which he may desire to connect himself where his lot may be cast, in which letter shall be stated his exact relation to the Church.—B. D. 45.

345 If a pastor is suspended from office only, the Presbytery may, if no appeal from the sentence of suspension is pending, declare his pulpit vacant.—B. D. 45.

346 A Presbytery may, if the edification of the Church demand it, require an accused minister to refrain from the exercise of his office until final action in the case shall be

taken; *provided*, that in all cases a speedy investigation or trial shall be had.—B. D. 46.

347 In process by a Session against a ruling elder or a deacon the rules pertaining to the trial of a minister by a Presbytery, so far as applicable, shall be observed.—B. D. 47.

348 If a person commits an offence in the presence of a judicatory, or comes forward as his own accuser and makes known his offence, the judicatory may proceed to judgment without process, giving the offender an opportunity to be heard; and in the case first named he may demand a delay of at least two days before judgment. The record must show the nature of the offence, as well as the judgment and the reasons therefor, and appeal may be taken from the judgment as in other cases.—B. D. 48.

349 If a communicant not chargeable with immoral conduct inform the Session that he is fully persuaded that he has no right to come to the Lord's Table, the Session shall confer with him on the subject, and may, should he continue of the same mind and his attendance upon the other means of grace be regular, excuse him from attendance upon the Lord's Supper, and after fully satisfying themselves that his judgment is not the result of mistaken views shall erase his name from the roll of communicants and make record of their action in the case.—B. D. 49.

350 EVIDENCE AND WITNESSES.—Judicatories ought to be very careful and impartial in receiving testimony. Not every person is competent, and not every competent person is credible, as a witness.—B. D. 55.

351 All persons, whether parties or otherwise, are competent witnesses, except: 1. Such as do not believe in the existence of God; or 2. In a future state of rewards and pun-

ishments; or 3. Have not sufficient intelligence to understand the obligation of an oath.—B. D. 56.

352 Any witness may be challenged for incompetency, and the judicatory shall decide the question.—B. D. 56.

353 The credibility of a witness or the degree of credit due to his testimony may be affected: 1. By relationship to any of the parties; 2. By interest in the result of the trial; 3. By want of proper age; 4. By weakness of understanding; 5. By infamy or malignity of character; 6. By being under church censure; 7. By general rashness or indiscretion; or 8. By any other circumstances that appear to affect his veracity, knowledge or interest in the case.—B. D. 57.

354 A husband or wife shall be a competent witness for or against the other, but shall not be compelled to testify. —B. D. 57.

355 Evidence may be oral, written or printed, direct or circumstantial.—B. D. 59.

356 A charge may be proven by the testimony of one witness only when supported by other evidence; but when there are several specifications under the same general charge, the proof of two or more of the specifications by different credible witnesses shall be sufficient to establish the charge.—B. D. 59.

357 No witness afterward to be examined, except a member of the judicatory, shall be present during the examination of another witness if either party object.—B. D. 60.

358 The oath or affirmation shall be administered by the moderator in the following, or like, terms; "You solemnly promise, in the presence of the omniscient and heart-searching God, that you will declare the truth, the

whole truth, and nothing but the truth, according to the best of your knowledge, in the matter in which you are called to testify, as you shall answer to the great Judge of quick and dead."—B. D. 62.

359 Witnesses shall be examined first by the party producing them, then cross-examined by the opposite party, after which any member of the judicatory or either party may put additional interrogatories.—B. D. 61.

360 Irrelevant or frivolous questions shall not be admitted; nor leading questions by the parties producing the witness, except under permission of the judicatory as necessary to elicit the truth.—B. D. 61.

361 Every question put to a witness shall, if required, be reduced to writing.—B. D. 63.

362 And if either party desire it, or if the judicatory shall so decide, both question and answer shall be recorded. —B. D. 63.

363 The testimony thus recorded shall be read to the witnesses in the presence of the judicatory for their approbation and subscription.—B. D. 63.

364 The records of a judicatory, or any part of them, whether original or transcribed, if regularly authenticated by the clerk, or, in case of his death, absence, disability or failure from any cause, by the moderator, shall be deemed good and sufficient evidence in every other judicatory.— B. D. 64.

365 In like manner, testimony taken by one judicatory and regularly certified shall be received by every other judicatory as no less valid than if it had been taken by themselves.—B. D. 65.

366 Any judicatory before which a case may be pend-

ing shall have power, whenever the necessity of parties or witnesses shall require it, to appoint, on the application of either party, a commission of ministers or elders, or both, to examine witnesses; which commission, if the case requires it, may be of persons within the jurisdiction of another body. —B. D. 66.

367 The commissioners so appointed shall take such testimony as may be offered by either party. The testimony shall be taken in accordance with the rules governing the judicatory, either orally or on written interrogatories and cross-interrogatories duly settled by the judicatory, due notice having been given of the time when, and place where, the witnesses are to be examined.—B. D. 66.

368 All questions as to the relevancy or competency of the testimony so taken shall be determined by the judicatory.—B. D. 66.

369 The testimony, properly authenticated by the signatures of the commissioners, shall be transmitted in due time to the clerk of the judicatory before which the case is pending —B. D. 66.

370 A member of the judicatory may be called upon to testify in a case which comes before it. He shall be qualified as other witnesses are, and after having given his testimony may immediately resume his seat as a member of the judicatory.—B. D. 67.

371 A member of the church summoned as a witness and refusing to appear, or, having appeared, refusing to testify, shall be censured according to the circumstances of the case for his contumacy.—B. D. 68.

372 If after a trial before any judicatory new evidence is discovered supposed to be important to the exculpation of

the accused, he may ask, if the case has not been appealed, and the judicatory shall grant, if justice seems to require it, a new trial.—B. D. 69.

373 If in the prosecution of an appeal new evidence is offered which in the judgment of the appellate judicatory has an important bearing on the case, it shall either refer the whole case to the inferior judicatory for a new trial or, with the consent of the parties, take the testimony and hear and determine the case.—B. D. 70.

374 INFLICTION AND REMOVAL OF CHURCH CENSURES.—In the infliction and removal of church censures judicatories shall observe the mode prescribed in chap. xi. sec. i. of the Directory for Worship, which is as follows: "The power which Christ has given the rulers of his Church is for edification, and not destruction. When, therefore, a communicant shall have been found guilty of a fault deserving censure, the judicatory shall proceed with all tenderness, and restore the offending brother in the spirit of meekness, its members considering themselves, lest they also be tempted. Censure ought to be inflicted with great solemnity, that it may be the means of impressing the mind of the delinquent with a proper sense of his sin, and that, with the divine blessing, it may lead him to repentance."

375 When the judicatory has resolved to pass sentence suspending a communicant from church-privileges, the moderator shall pronounce the sentence in the following form: "Whereas you have been found guilty [*by your own confession, or by sufficient proof, as the case may be*] of the sin of [*here mention the particular offence*], we declare you suspended from the sacrament of the Lord's Supper till you give satisfactory evidence of repentance."

376 To this shall be added such advice, admonition or rebuke as may be judged necessary, and the whole shall be concluded with prayer to Almighty God that he would follow this act of discipline with his blessing. In general, such censures should be inflicted in the presence of the judicatory only; but if the judicatory think it expedient to rebuke the offender publicly, this solemn suspension may be in the presence of the church.

377 After a person has been thus suspended the minister and elders should frequently converse with him, as well as pray for him in private, that it would please God to give him repentance. And particularly on days preparatory to the dispensing of the Lord's Supper the prayers of the church should be offered up for those who have shut themselves out from this holy communion.

378 When the judicatory shall be satisfied as to the reality of the repentance of any suspended member, he shall be allowed to profess his repentance, and be restored to fellowship in the presence of the Session or of the church.

379 When a suspended person has failed to manifest repentance for his offence, and has continued in obstinate impenitence not less than a year, it may become the duty of the judicatory to excommunicate him without further trial. The design of excommunication is to operate upon the offender as a means of reclaiming him, to deliver the Church from the scandal of his offence, and to inspire all with fear by the example of his punishment.

380 When a judgment of excommunication is to be executed, with or without previous suspension, it is proper that the sentence be publicly pronounced against the offender. The minister shall, therefore, at a regular meeting

of the church, make a brief statement of the several steps which have been taken with respect to the offender, announcing that it has been found necessary to excommunicate him.

381 He shall begin by showing (from Matt. xviii. 15–18; 1 Cor. v. 1–5.) the power of the Church to cast out unworthy members, and shall briefly explain the nature, use and consequences of this censure.

382 Then he shall pronounce the sentence in the following or like form—viz.: "Whereas A. B. hath been by sufficient proof convicted of [*here insert the sin*], and after much admonition and prayer refuseth to hear the Church, and hath manifested no evidence of repentance, therefore, in the name, and by the authority, of the Lord Jesus Christ, I pronounce him to be excluded from the communion of this church;" after which prayer shall be made for the conviction and reformation of the excommunicated person, and for the establishment of all true believers. But the judicatory may omit the publication of the excommunication when it judges that there is sufficient reason for such omission.

383 When an excommunicated person shall be so affected by his state as to be brought to repentance, and desires to be readmitted to the privileges of the church, the Session of the church which excommunicated him, having obtained and placed on record sufficient evidence of his sincere repentance and deep contrition, shall proceed to restore him, recording in explicit terms the grounds on which such conclusion has been reached.

384 The sentence of restoration shall be pronounced by the minister at a regular meeting of the church on the

Lord's Day, in the following words: "Whereas A. B. has been excluded from the communion of the Church, but has now given satisfactory evidence of repentance, in the name of the Lord Jesus Christ, and by his authority, I declare him absolved from the sentence of excommunication formerly pronounced against him; and I do restore him to the communion of the Church, that he may be a partaker of all the benefits of the Lord Jesus, to his eternal salvation;" after which, he shall be commended to God in prayer. See Sec. 1018.

385 Censures other than suspension from church-privileges or excommunication shall be inflicted in such mode as the judicatory may direct.

386 THE VARIOUS WAYS IN WHICH A CAUSE MAY BE CARRIED FROM A LOWER TO A HIGHER JUDICATORY.—All proceedings of the Session, the Presbytery and the Synod (except as limited by chap. xi. sec. 4 of the Form of Government) are subject to review by, and may be taken to, a superior judicatory by General Review and Control, Reference, Complaint or Appeal.—B. D. 71.

387 The exception in the above section refers to the provision according to which the decisions of a commission appointed by the Synod in judicial cases are final when they do not involve questions of constitutional law and doctrine. —B. D. 118.

388 I. *General Review and Control.*—All proceedings of the church shall be reported to and reviewed by the Session, and by its order incorporated with its records.—B. D. 72.

389 Such review and record include all proceedings of the church in congregational meetings, as the election

of elders and deacons, the election of a pastor or the request to Presbytery to dissolve the pastoral relation, and all other matters in which the "Congregational Assembly" (Form of Government, chap. viii. sec. 1.) acts.—Moore, in *Presbyterian Digest*, p. 654.

390 This construction of the rule in question is to be understood to apply to the proceedings of trustees in all cases in which, under the laws of the places where they exercise their functions, their action is subject to review by the Session.

391 Every judicatory above a Session shall review at least once a year the records of the proceedings of the judicatory next below; and if the lower judicatory shall omit to send up its records for this purpose, the higher may require them to be produced, either immediately or at a specified time, as circumstances may determine.—B. D. 72.

392 A case judicially issued may be reviewed, but no judicial decision shall be reversed unless regularly taken up by appeal or complaint.—M. G. A. 1878, p. 118.

393 After records have been approved corrections can be made only by the judicatory approving them.—M. G. A. N. S. 1862, p. 34.

394 When error is shown, the higher judicatory may give leave to correct the record.—M. G. A. 1880, p. 81.

395 Copies of the original records are to be accepted only in extraordinary cases.—M. G. A. O. S. 1847, p. 381; 1878, p. 52.

396 In such review the judicatory shall examine, first, whether the proceedings have been correctly recorded; second, whether they have been constitutional and regular;

and third, whether they have been wise, equitable and for the edification of the Church.—B. D. 73.

397 The exercise of constitutional discretion is reviewable.—M. G. A. 1881, p. 586.

398 It is discretionary to incorporate proceedings of the Board of Deacons with the records of Sessions.—M. G. A. 1891, p. 107.

399 The records of one judicatory cannot be corrected by another judicatory.—M. G. A. 1892, p. 120.

400 It is not necessary to formally approve engrossed minutes, although they may be read for information. If errors be discovered, they may be corrected by resolution. —M. G. A. 1892, p. 188.

401 The General Assembly has defined incorrect or deficient records to be:

1. When they omit to record the opening or closing of the judicatory with prayer.—M. G. A. 1872, p. 68.

2. When they fail to record absentees.—M. G. A. 1882, p. 94.

3. When they fail to describe judicial cases acted upon and the disposition made of them.—M. G. A. 1878, p. 60.

4. When they fail to record the Narrative on the State of Religion.—M. G. A. 1881, p. 593.

402 By unconstitutional and irregular proceedings is meant, *e. g.*,

1. When a Synod institutes and prosecutes a judicial case.—M. G. A. N. S. 1846, p. 31; B. D. 19.

2. When a superior judicatory compels an inferior judicatory to reverse its decision without assigning reason for such reversal.—M. G. A. 1874, p. 86.

3. Or when censure is inflicted by a judicatory without due examination.—M. G. A. 1882, p. 94.

403 The General Assembly has declared it to be unwise and prejudicial to the edification of the Church when a lower judicatory treats with disrespect the decisions of the superior judicatory and pronounces them as of no binding authority.—M. G. A. O. S. 1866, p. 97.

404 Review and Control does not extend to statistical items in sessional records, nor to the omission of Sessions to conform to rules prescribed by the Presbytery when such rules are not prescribed by our Form of Government or Book of Discipline.—M. G. A. 1883, p. 631.

405 Members of a judicatory the records of which are under review shall not be allowed to vote thereon.—B. D. 74.

406 In most cases the superior judicatory may discharge its duty by simply placing on its own records and on those under review the censure which it may pass.—B. D. 75.

407 But irregular proceedings may be found so dis reputable and injurious that the inferior judicatory must be required to review and correct or reverse them and report within a specified time its obedience to the order; *provided*, however, that no judicial decision shall be reversed unless regularly taken up by appeal.—B. D. 75.

408 If a judicatory is at any time well advised of any unconstitutional proceedings of a lower judicatory, the latter shall be cited to appear at a specified time and place, to produce the records and to show what it has done in the matter in question; after which, if the charge is sustained, the whole matter shall be concluded by the judicatory itself

or be remitted to the lower judicatory with direction as to its disposition.—B. D. 76. See 76a, Sec. 956.

409 Judicatories may sometimes neglect to perform their duty, by which neglect heretical opinions or corrupt practices may be allowed to gain ground or offenders of a gross character may be suffered to escape, or some part of their proceedings may have been omitted from the record or not properly recorded. If, therefore, at any time, the superior judicatory is well advised of such neglects, omissions, or irregularities on the part of the inferior judicatory, it may require its records to be produced, and shall either proceed to examine and decide the whole matter as completely as if proper record had been made, or it shall cite the lower judicatory and proceed as in the next preceding section.—B. D. 77.

410 The following decisions have been made by the General Assembly in cases of review and control—viz.:

411 Judicatories must send up their records annually. —M. G. A. O. S. 1864, p. 482; P. D., p. 196.

412 A case judicially decided may be reviewed by a superior judicatory.—M. G. A. 1878, p. 118.

413 Each session of General Assembly, of Synods, and of Presbyteries must be opened and closed with prayer.—F. G., chap. x., sec. 10; chap. xi., sec. 5; chap. xii., sec. 8.

414 While the act of opening and closing the meetings of a Session with prayer is not enjoined by the Constitution, the Assembly, in 1877, and also in 1884, declared it to be in harmony with the spirit of the Constitution, and the prevailing usage of the Church, to observe this solem-

nity at all meetings of record, except that the opening prayer may properly be omitted after a Divine service.—M. 1877, p. 575; 1884, p. 113.

415 In 1892 the Assembly sustained a complaint against a Presbytery for excepting to sessional records that did not state that its meetings were opened or closed with prayer, on the ground that such exceptions were extra-constitutional and of the nature of a judicial censure. It also declared that Sessions have discretion as to the circumstances under which any given meeting may be opened and closed with prayer.—M., p. 213.

416 The names of absentees from judicatories must be recorded.—M. G. A. 1882, p. 94.

417 The Narrative of the State of Religion must be recorded.—M. G. A. 1870, p. 91.

418 And when to the Assembly, should be sent to the stated clerk at least ten days before its meeting.—M. G. A. 1890, p. 131.

419 Judicial cases acted upon and disposed of must be fully described.—M. G. A. 1885, p. 661.

420 Reasons for decisions in judicial cases must be given.—M. G. A. 1874, p. 85.

421 A Synod may not institute and prosecute judicial proceedings, but may require an inferior judicatory to take up a case; and the rule of limitation of time does not then apply.—M. G. A. N. S. 1846, p. 31; M. G. A. O. S. p. 481.

422 Censure of records without examination is unconstitutional.—M. G. A. 1882, p. 94.

423 The approval of the minutes does not affect the right of appeal or complaint against any action taken.—M. G. A. 1879, p. 613.

424 Review and Control does not extend to statistical items in sessional records.—M. G. A. 1883, p. 631.

425 Exceptions made to records must be recorded by the judicatory making them.—M. G. A. 1881, p. 593.

426 Judicial decisions must not be reversed unless they be regularly brought up by appeal or complaint.—M. G. A. N. S. 1861; 1874, p. 86.

427 II. *References.*—A reference is a representation in writing, made by an inferior to a superior judicatory, of a judicial case not yet decided. Generally, however, it is more conducive to the public good that each judicatory should fulfill its duty by exercising its own judgment.—B. D. 78.

428 Cases which are new, important, difficult or of peculiar delicacy, the decision of which may establish principles or precedents of extensive influence, on which the inferior judicatory is greatly divided, or on which for any reason it is desirable that a superior judicatory should first decide, are proper subjects of reference.—B. D. 79.

429 References are either for mere advice preparatory to a decision by the inferior judicatory, or for ultimate trial and decision by the superior, and are to be carried to the next higher judicatory.—B. D. 80.

430 If for advice, the reference only suspends the decision of the inferior judicatory; if for trial, it submits the whole case to the final judgment of the superior.—B. D. 80.

431 In cases of reference members of the inferior judicatory may sit, deliberate and vote.—B. D. 81.

432 A judicatory is not necessarily bound to give a final judgment in a case of reference, but may remit the whole case, either with or without advice, to the inferior judicatory.—B. D. 82.

433 The whole record of proceedings shall be promptly transmitted to the superior judicatory; and if the reference is accepted, the parties shall be heard.—B. D. 83.

434 III. *Complaints.**—A complaint is a written representation, made to the next superior judicatory, by one or more persons subject and submitting to the jurisdiction of the judicatory complained of, respecting any delinquency or any decision by an inferior judicatory.—B. D. 84.

435 Complaints to the Assembly will be entertained only in doctrinal and constitutional questions.—M. G. A. 1888, p. 77.

436 A complaint is valid taken against action in the absence of a quorum.—M. G. A. 1891, p. 144.

437 A complaint cannot lawfully be signed by persons other than those who have signed the same or given notice thereof within the ten days' constitutional limit of time.—M. G. A. 1894, p. 128.

438 A complaint not entertained, in the absence of the necessary papers, may be presented a second time without prejudice.—M. G. A. 1892, p. 214.

439 Reasons for rejecting a complaint must be recorded.—M. G. A. 1889, p. 110.

440 The distinction between a complaint and an appeal should be observed, the former being *against any* decision or delinquency, while the latter is *from* the decision of a judicatory in a *judicial* case.—B. D. 84, 94.

441 Complaint will not lie against a judicatory for obeying the orders of the superior judicatory.—M. G. A. O. S. 1868, p. 641.

442 Nor against advice given on memorial.—M. G. A. N. S. 1852, p. 166.

* See Secs. 1031–1042.

443 Nor against a judicatory for the exercise of its discretion.—M. G. A. O. S. 1868, p. 612.

444 Nor in a case already decided by the Assembly.—M. G. A. O. S. 1855, p. 271.

445 Nor against a decision of a moderator unappealed from at the time.—M. G. A. O. S. 1865, p. 543.

446 Nor in a case of mere review of records.—M. G. A. 1877, 576.

447 Written notice of complaint, with the reasons therefor, shall be given within ten days after the action was taken to the clerk, or, in case of his death, absence or disability, to the moderator, of the judicatory complained of, who shall lodge it, with the records and all the papers pertaining to the case, with the clerk of the superior judicatory before the close of the second day of its regular meeting next ensuing the date of the reception of said notice.—B. D. 85.

448 Whenever a complaint in cases non-judicial is entered against a decision of a judicatory, signed by at least one-third of the members recorded as present when the action was taken, the execution of such decision shall be stayed until the final issue of the case by the superior judicatory.—B. D. 86. Amended, see Sec. 1032.

449 The complainant shall lodge his complaint and the reasons therefor with the clerk of the superior judicatory before the close of the second day of its meeting next ensuing the date of the notice thereof.—B. D. 87.

450 If the higher judicatory finds that the complaint is in order and that sufficient reasons for proceeding to trial have been assigned, the next step shall be to read the record of the action complained of and so much of the record of the lower judicatory as may be pertinent; then

the parties shall be heard, and after that the judicatory shall proceed to consider and determine the case as provided for in cases of original process.—B. D. 88. See Sec. 1033.

451 In cases of complaint involving a judicial decision, proceedings in an appellate judicatory shall be had in the order and as provided in Sec. 472.—B. D. 88, 99.

452 The effect of a complaint, if sustained, may be the reversal, in whole or in part, of the action of the lower judicatory, and may also in cases non-judicial be the infliction of censure upon the judicatory complained of.—B. D. 89. Amended, see Sec. 1034.

453 When a complaint is sustained, the lower judicatory shall be directed how to dispose of the matter.—B. D. 89.

454 The parties to a complaint in cases non-judicial shall be known, respectively, as complainant and respondent, the latter being the judicatory complained of, which should always be represented by one or more of its number appointed for that purpose, who may be assisted by counsel. —B. D. 90.

455 Neither the complainant nor the members of the judicatory complained of shall sit, deliberate or vote in the case.—B. D. 91.

456 The withdrawal of a Presbytery in a judicial case (as required by B. D. 90, 98) does not vacate the quorum of a Synod for judicial business.—M. G. A., 1892, p. 190.

457 Either of the parties to a complaint may appeal to the next superior judicatory, except as limited by chap. xi. sec. 4 of the Form of Government.—B. D. 92.

458 The limitation referred to in the preceding section is to cases which involve questions of constitutional law and doctrine.—F. G., chap. xi. sec. iv.

459 The judicatory against which a complaint is made shall send up its records and all the papers relating to the matter of the complaint and filed with the record, and for failure to do this it shall be censured by the superior judicatory, which shall have power to make such orders, pending the production of the records and papers and the determination of the complaint, as may be necessary to preserve the rights of all the parties.—B. D. 93.

460 If a case should be carried to an appellate judicatory by both appeal and complaint, the same shall be consolidated for trial if deemed proper by the appellate judicatory. If the appeal be abandoned, the case shall be heard only on the complaint.—B. D. 93. (Repealed.)

461 IV. *Appeals.**—An appeal is the removal of a judicial case by a written representation from an inferior to a superior judicatory, and may be taken by either of the original parties from the final judgment of the lower judicatory. These parties shall be called appellant and appellee. —B. D. 94.

462 From the preceding section it appears that appeals are limited to judicial cases and can be taken only by original parties, original parties being the person prosecuted and the prosecutor. Others than these may complain.—M. G. A. 1823, p. 69.

463 When the prosecution is initiated by a judicatory, "The Presbyterian Church in the United States of America" shall be the prosecutor and an original party.—B. D. 11.

464 There is no constitutional provision for a second appeal.—M. G. A. 1876, p. 28.

465 The grounds of appeal may be such as these: 1.

* See Secs. 943–956.

Irregularity in the proceedings of an inferior judicatory; 2. Refusal to entertain an appeal or a complaint; 3. Refusal of reasonable indulgence to a party on trial; 4. Receiving improper or declining to receive important testimony; 5. Hastening to a decision before the testimony is fully taken; 6. Manifestation of prejudice in the conduct of the case; and 7. Mistake or injustice in the decision.—B. D. 95.

466 The Assembly will not ordinarily entertain appeals which involve no questions of doctrine or law.—F. G., chap. xii. sec. iv.; M. G. A. 1885, p. 642,

467 Written notice of appeal, with specifications of the errors alleged, shall be given within ten days after the judgment has been rendered to the clerk, or in case of his death, absence or disability to the moderator, of the judicatory appealed from, who shall lodge it, with the records and all the papers pertaining to the case, with the clerk of the superior judicatory before the close of the second day of its regular meeting next ensuing the date of the reception of said notice.—B. D. 96.

468 The appellant shall appear in person or by counsel before the judicatory appealed to on or before the close of the second day of its regular meeting next ensuing the date of the filing of his notice of appeal, and shall lodge his appeal and specifications of the errors alleged with the clerk of the superior judicatory within the time above specified.—B. D. 97.

469 An appeal may be taken by a committee of prosecution representing the Presbyterian Church in the United States of America as an original party, and direct to the Assembly.—M. G. A. 1892, p. 90.

470 If an appellant fails to show to the satisfaction of the judicatory that he was unavoidably prevented from so

doing, he shall be considered as having abandoned his appeal, and the judgment shall stand.—B. D. 97.

471 Neither the appellant nor the members of the judicatory appealed from shall sit, deliberate or vote in the case.—B. D. 98.

472 When due notice of an appeal has been given, and the appeal and the specifications of the errors alleged have been filed in due time, the appeal shall be considered in order. The judgment, the notice of appeal, the appeal and the specifications of the errors alleged shall be read, and the judicatory may then determine, after hearing the parties, whether the appeal shall be entertained.—B. D. 99.

473 If the appeal be entertained, the following order shall be observed:

1. The record in the case, from the beginning, shall be read, except what may be omitted by consent.

2. The parties shall be heard, the appellant opening and closing.

3. Opportunity shall be given to the members of the judicatory appealed from to be heard.

4. Opportunity shall be given to the members of the superior judicatory to be heard. Repealed, see Sec. 946.

5. The vote shall then be separately taken, without debate, on each specification of error alleged, the question being taken in the form, "Shall the specification of error be sustained?"—B. D. 99.

474 If no one of the specifications be sustained, and no error be found by the judicatory in the record, the judgment of the inferior judicatory shall be affirmed. If one or more errors be found, the judicatory shall determine whether the judgment of the inferior judicatory shall be

reversed or modified or the case remanded for a new trial, and the judgment, accompanied by a recital of the error or errors found, shall be entered on the record. If the judicatory deem it wise, an explanatory minute may be adopted, which shall be a part of the record of the case.—B. D. 99.

475 When the judgment directs admonition or rebuke, notice of appeal shall suspend all further proceedings; but in other cases the judgments shall be in force until the appeal is decided.—B. D. 100.

476 The judicatory whose judgment is appealed from shall send up its records and all the papers relating thereto and filed with the record. If it fails to do this, it shall be censured, and the sentence appealed from shall be suspended until a record is produced on which the issue can be fairly tried.—B. D. 101.

477 Appeals are generally to be taken to the judicatory immediately superior to that appealed from.—B. D. 102.

478 For sufficient reasons an appeal may be taken directly to the Assembly.—M. G. A. 1884, pp. 107, 108.

479 Appeals are not necessarily reversed or modified by errors not essential.—M. G. A. 1888, p. 109, 110.

480 V. *Dissents and Protests.*—A dissent is a declaration of one or more members of a minority in a judicatory, expressing disagreement with a decision of the majority in a particular case.—B. D. 103.

481 A dissent which is offered without reasons and simply as a record of the vote of the dissenters may be admitted to record, and demands no reply. If, however, it be accompanied with reasons, it is virtually a protest.—M. G. A. 1872, p. 85; B. D. 104.

482 A protest is a more formal declaration, made by one or more members of a minority, bearing testimony against what is deemed a mischievous or erroneous proceeding, decision or judgment, and includes a statement of the reasons therefor.—B. D. 104.

483 A dissent or a protest must be entered before the rising of the judicatory.—M. G. A. 1822, p. 44.

484 A protest consisting of the argument of a case which the Assembly refused to entertain was not received. —M. G. A. O. S. 1865, p. 592.

485 A protest shall be recorded only by order of the judicatory.—M. G. A. 1828, p. 242.

486 The judicatory may prepare an answer to any protest which imputes to it principles or reasonings which its action does not import, and the answer shall also be entered on the records. Leave may thereupon be given to the protestant or protestants, if they desire it, to modify their protest; and the answer of the judicatory may also, in consequence, be modified. This shall end the matter.—B. D. 106.

487 No answer is deemed necessary when, in the course of discussion, the assumptions of a protest have been refuted and proved untenable.—M. G. A. 1834, p. 450.

488 Action must be taken in a protest alleging unconstitutional procedure.—M. G. A. 1892, pp. 202–205.

489 A protest cannot be entered on the minutes of the superior judicatory by members of the judicatory appealed from.—M. G. A. 1888, p. 136.

490 No one shall be allowed to dissent or protest who has not a right to vote on the question decided, and in judicial cases no one shall be allowed to dissent or protest who did not vote against the decision.—B. D. 107.

491 If a dissent or protest be couched in decorous and respectful language, and be without offensive reflections or insinuations against the majority, it shall be entered on the records.—B. D. 105.

492 **Dissents.**—See under DISCIPLINE, Sec. 481.

493 **Divorce.**—See under MARRIAGE, Sec. 579.

494 **Evangelists.**—An evangelist is an ordained minister, but one who does not sustain official relations with any particular church. His work is to preach, administer sealing ordinances and organize churches in frontier or destitute settlements.—F. G., chap. xv. sec. xv.

495 An evangelist shall not organize a church within the limits of any Presbytery unless authority has previously been obtained from the Presbytery.—M. G. A. 1883, p. 644.

496 An evangelist may not ordain ministers.—M. G. A. 1882, pp. 96, 97; F. G., chap. x. sec. viii.

497 For local evangelists. See Secs. 243, 1132.

498 In answer to certain overtures to the General Assembly requesting it to devise and issue a plan by which laymen possessing the requisite qualifications shall be directed toward appropriate Christian labor as evangelists, the Assembly said that, while recognizing the scriptural office of evangelist, it is by no means clear that this office is identical with that which bears the same name in this year of grace; neither is our Church prepared to set the seal of its approval upon indiscriminate and oftentimes irresponsible Christian efforts, as distinguished from regularly-constituted and authorized ministerial and pastoral labor. There is a more excellent way. "Presbyterial visitation of churches has proved in many instances a most efficient

method of intensifying spiritual life. The aid of neighboring and especially-qualified pastors has also frequently subserved a most important end. And it is by no means certain that in the final issue more satisfactory and saving results are realized, even in the matter of religious revival, from the sporadic efforts of the best evangelists than from the continuous labors of those who minister as pastors in holy things. Seemingly, therefore, there is no need that this General Assembly emphasize the office of evangelist as it at present exists and is exercised. In response, however, to the suggestions contained in the several overtures on this subject referred to your committee, the following recommendations are unanimously submitted:

"1. That, while maintaining the high standard of ministerial qualification which has characterized our Church throughout its history, Presbyteries are reminded of their duty to promote the spiritual welfare of the unevangelized masses within their bounds, and are recommended in extraordinary cases to avail themselves of whatever flexibility in the licensing of candidates the rules prescribed by our Form of Government will permit.

"2. That the faculties of our theological seminaries are recommended to bring frequently before their students the duty of the ministry to the unevangelized masses, and to emphasize those phases of theological instruction which will especially qualify them to instruct and Christianize these masses."—M. G. A. 1887, pp. 112, 113.

499 **Forms.**—1. Of ordination and installation of ruling elders. See Sec. 805.

500 2. Of ordination and installation of deacons. See Sec. 266.

501 3. Of licensure for candidates for the ministry. See Sec. 553.

502 4. Of local evangelists. See Sec. 565.

503 5. Of ordination of ministers. See Sec. 583.

504 6. Of a call to a pastorate. See Sec. 625.

505 7. Of the installation of a pastor. See Sec. 632.

506 8. Of oath in judicial cases. See Sec. 358.

507 9. Of suspension from the church. See Sec. 375.

508 10. Of excommunication from the church. See Sec. 380.

509 11. Of restoration of an excommunicated person. See Sec. 383.

510 12. Of commissioner to the General Assembly, See Sec. 516.

511 13. Of certificate of licensure. See Sec. 564.

512 General Assembly.—The General Assembly is the highest judicatory of the Presbyterian Church. It shall represent in one body all the particular churches of this denomination, and shall bear the title of "The General Assembly of the Presbyterian Church in the United States of America."—F. G., chap. xii. sec. i.

513 It was formed out of the following Synods—viz., the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia and the Synod of the Carolinas. Its first meeting was held on the third Thursday of May, 1789, in the Second Presbyterian church, Philadelphia. Pa., and was opened with a sermon by Rev. John Witherspoon, D. D., who presided until the election of Rev. John Rodgers, D. D., the first moderator.—P. D. 200.

514 The General Assembly shall consist of an equal delegation of bishops and elders from each Presbytery, in

the following proportions—viz., each Presbytery consisting of not more than twenty-four ministers shall send one minister and one elder, and each Presbytery consisting of more than twenty-four ministers shall send one minister and one elder for each additional twenty-four ministers, or for each additional fractional number of ministers not less than twelve; and these delegates shall be styled "Commissioners to the General Assembly."—F. G., chap. xii. sec. ii.

515 These commissioners shall always be appointed by the Presbytery at its last stated meeting immediately preceding the meeting of the Assembly, provided that there be a sufficient interval between that time and the meeting of the Assembly for the commissioners to attend to their duty in due season; otherwise, they may be appointed at any stated meeting not more than seven months preceding the meeting of the Assembly. To prevent failure in the representation of the Presbyteries, it may be expedient for each Presbytery to appoint also an alternate for each commissioner.—F. G., xxii. sec. i.

516 Each commissioner, before his name shall be enrolled as a member of the Assembly, shall produce from his Presbytery a commission under the hand of the moderator and clerk, in the following or like form—viz.:

"The Presbytery of ——, being met at ——, on the — day of ——, doth hereby appoint ——, bishop of the congregation of [or ——, ruling elder in the congregation of ——, as the case may be]" (to which the Presbytery may, if they think proper, make a substitution in the following form:) "or, in case of his absence, then ——, bishop of the congregation of [or ——, ruling elder in the congregation of ——, as the case may be]," "to be a commis

sioner to the next General Assembly of the Presbyterian Church in the United States of America, to meet at —— on the — day of ——, A. D., —— or wherever and whenever the said Assembly may happen to sit: to consult, vote and determine on all things that may come before that body according to the principles and constitution of this Church and the word of God. And of his diligence herein he is to render an account at his return.

"Signed by order of the Presbytery

"—— ——, Moderator

"—— ——, Clerk."

F. G., chap. xxii. sec. ii.

517 In order as far as possible to procure a respectable and full delegation to all our judicatories, it is proper that the expenses of ministers and elders in their attendance on these judicatories be defrayed by the bodies which they respectively represent.—F. G., chap. xxii. sec. iii.

518 It is mandatory to send to the Assembly an equal number of commissioners; also the full number to which a Presbytery is entitled.—M. G. A. 1890, p. 46.

519 In 1892 a commissioner was enrolled who, in the inability of both principal and alternate to attend, was named, in a petition, by a majority of the members of the Presbytery.—M., p. 10.

520 An elder not present at the meeting of the Presbytery and a member of it, may be elected a commissioner to the Assembly.—M. G. A. 1889, p. 102.

521 The General Assembly shall meet at least once a year, on the third Thursday of May, at eleven o'clock A. M. —F. G., chap. xii. sec. vii.; M. G. A. 1885, p. 841.

522 In 1881 the Assembly appointed the moderator

stated and permanent clerks as a permanent committee to report from year to year on the place of the meeting of the next ensuing Assembly.

523 One hundred or more commissioners, one-half of whom shall be ministers, being met on the day and at the place appointed, shall be a quorum for the transaction of business.—F. G., chap. xii. sec. iii.

524 If a quorum be assembled at the time appointed and the moderator be absent, the last moderator present, *being a commissioner*, or, if there be none, the senior member present, shall be requested to take his place, without delay, until a new election.—G. A. R. ii.

525 If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.—G. A. R. iii.

526 The General Assembly may hold an adjourned meeting, although there is no provision for a *pro-re-nata* meeting.—M. G. A. O. S. 1869, p. 949; N. S. 1869, p. 304.

527 The officers of the General Assembly are a stated clerk, who also acts as treasurer of the Assembly, a permanent clerk and temporary clerks, the latter being nominated by the stated and permanent clerks.—M. G. A. 1875, p. 533; 1884, p. 33.

528 Besides the ordinary clerical duties devolving upon the stated clerk, the arrangements for transportation of commissioners are placed permanently in his hands. He shall also receive all overtures, memorials and miscellaneous papers addressed to the judicatory, shall make record of the same and deliver them to the committee of

bills and overtures for appropriate disposition or reference. —M. G. A. 1885, p. 687; G. A. R. xi.

529 In 1894 the Assembly ordered that the stated clerk should also be employed as secretary and custodian of the correspondence of the *ad interim* committees without membership therein, and also outlined his other duties.—M., p. 161, 162.

530 The Board of Publication was also requested to assign to him rooms for his office and the storage of documents.—M. G. A. 1894, p. 161.

531 The General Assembly—

1. Shall receive and issue all appeals, complaints and references that affect the doctrine or Constitution of the Church which may be regularly brought before it from the inferior judicatories; *provided*, that in the trial of judicial cases the General Assembly shall have power to act by commission, in accordance with the provisions on the subject of judicial commissions in the Book of Discipline.

2. It shall review the records of every Synod, and approve or censure them.

3. It shall give its advice and instruction in all cases submitted to it in conformity with the Constitution of the Church.

4. It shall constitute the bond of union, peace, correspondence and mutual confidence among all our churches.

5. It shall decide in all controversies respecting doctrine and discipline.

6. It shall reprove, warn or bear testimony against error in doctrine or immorality in practice in any church, Presbytery or Synod.

7. It shall erect new Synods when it may be judged necessary.

8. It shall superintend the concerns of the whole Church.

9. It shall correspond with foreign churches on such terms as may be agreed upon by the Assembly and the corresponding body.

10. It shall suppress schismatical contentions and disputations.

11. And, in general, it shall have the power of recommending and attempting reformation of manners and the promotion of charity, truth and holiness through all the churches under its care.—F. G., chap. xii. secs. iv., v.

532 The Assembly will not, ordinarily, decide questions *in thesi*.—M. G. A. 1872, p. 73.

533 Nor will it reverse the judicial acts of a former Assembly, unless error be shown.—M. G. A. 1824, p. 115.

534 Nor revise the proceedings of a previous Assembly in a judicial case.—M. G. A. O. S. 1864, p. 313.

535 It may, however, reconsider and reverse a manifestly erroneous decision of a former Assembly.—M. G. A. O. S. 1842, p. 33; N. S. 1864, p. 475.

536 While it recognizes the right of petition and memorial, it will receive overtures only through Presbyteries and Synods, and not through individuals and Sessions.—M. G. A. 1883, p. 627.

537 It has the power, and has exercised it, to visit Presbyteries for the purpose of correcting irregularities of administration and discipline.—M. G. A. 1885, pp. 584, 585.

538 Before any overtures or regulations proposed by

the Assembly to be established as constitutional rules shall be obligatory on the churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of at least a majority of them, in writing, approving thereof.—F. G., chap. xii. sec. vi.

539 While our Form of Government makes no provision for corresponding members of the Assembly, the privilege is granted to the secretaries of our Boards in discussions bearing upon the interests of the Boards, and also to the stated and permanent clerks of the Assembly in matters touching their offices.—M. G. A. 1870, p. 85; G. A. R. xlii.

540 Each session of the Assembly shall be opened and closed with prayer. And the whole business of the Assembly being finished, and the vote taken for dissolving the present Assembly, the moderator shall say from the chair, "By virtue of the authority delegated to me by the Church, let this General Assembly be dissolved, and I do hereby dissolve it, and require another General Assembly, chosen in the same manner, to meet at —— on the — day of ——, A D.;" after which he shall pray and return thanks and pronounce the apostolic benediction.—F. G., chap. xii. sec. viii.

541 In 1886 and in 1887 the Assembly arranged for an appropriate observance of the one hundredth General Assembly, to take place in 1888. It recommended that efforts be made to collect five million dollars for a Centenary Fund, which shall be appropriated toward the endowment of the Boards of the Church, our theological seminaries and Presbyterian colleges and academies.—M. G. A. 1886, p. 16, 17; 1887, p. 27.

542 For programme of the above centenary, see M. G. A. 1888, p. 75.

543 For fac-simile, see frontispiece; and for description of the seal of the Assembly, see M. G. A. 1892, p. 32.

544 It is a standing order of the Assembly that overtures must be presented before the fifth day of its session.—M. G. A. 1894, p. 160.

545 The Assembly will not send delegates to other than ecclesiastical bodies, nor be a petitioner to partisan conventions.—M. G. A. 1891, p. 135.

546 **Historical Society.**—The Presbyterian Historical Society was organized in 1852, formally incorporated in 1857 and its charter amended in 1877. Its objects are to collect and preserve the materials and to promote the knowledge of the history of the Presbyterian Church in the United States of America. The Assembly has repeatedly commended it to the attention and the liberality of the churches.—M. G. A. 1881, p. 577. See Sec. 1189.

547 Synods and Presbyteries are recommended to co-operate with this society through their local historical societies or special committees appointed for the purpose.—M. G. A. 1893, p. 162.

548 **Judicatories.**—The judicatories of our Church are the General Assembly, the Synod, the Presbytery and the Session, the authority of each being defined in our standards. This authority is purely ministerial and declarative, they having no right to handle or conclude anything but that which is ecclesiastical; neither to intermeddle with civil affairs; nor to make any decision that is not founded on the revealed will of God.—C. F., chap. xxxi. secs. iii., iv.

549 In 1894 an amendment to the Book of Discipline

was ordered to be submitted to the Presbyteries for the adjustment of differences between judicatories. This amendment provides that a judicatory aggrieved by another judicatory of same rank may memorialize the next superior judicatory after the manner prescribed in sections 83–93 of B. D., the time limit being within one year from the commission of the grievance. Adopted, 1895.

550 When so memorializing, the judicatory aggrieved shall appoint a committee to conduct the case in whatever judicatory until the final issue be reached.

551 If sustained, the superior judicatory may reverse in whole or in part the matter of grievance, and shall direct the inferior judicatory how to dispose of the case and may enforce its order.

552 Appeal may be taken by either party to the next superior judicatory, except as limited by chap. xi. sec. iv. F. G.—M., pp. 163, 164.

553 Licentiates.*—Candidates applying to the Presbytery to be licensed shall produce satisfactory testimonials of their good moral character and of their being regular members of some particular church. Sec. 1131.

554 It shall also be the duty of the Presbytery to examine them respecting their experimental acquaintance with religion and the motives which influence them to desire the sacred office.—F. G., chap. xiv. sec. iii.

555 This examination shall be close and particular, and in most cases may be best conducted in the presence of the Presbytery only.—F. G., chap. xiv. sec. iii.

556 It is recommended that the candidate be also required to produce a diploma of Bachelor or Master of Arts from some college or university, or, at least, authentic

* See Secs. 976–988.

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testimonials of his having gone through a regular course of learning.—F. G., chap. xiv. sec. iii.

557 In addition to such preliminary examination, the Presbytery shall examine the candidate: In his knowledge 1. of the Latin language and the original languages in which the Holy Scriptures were written; 2. Of the arts and sciences; 3. Of theology, natural and revealed; 4. Of ecclesiastical history; 5. Of the sacraments and church government.—F. G., chap. xiv. sec. iv.

558 And in order to make trial of his talents to explain and vindicate, and practically to enforce, the doctrines of the gospel, the Presbytery shall require of him: 1. A Latin exegesis on some common head in divinity; 2. A critical exercise in which the candidate shall give a specimen of his taste and judgment in sacred criticism; 3. A lecture or exposition of several verses of Scripture; and 4. A popular sermon.—F. G., chap. xiv. sec. iv. See Sec. 978.

559 The lecture and popular sermon may, in the discretion of the Presbytery, be delivered in the presence of a congregation.—F. G., chap. xiv. sec. v.

560 Except in extraordinary cases, of which the Presbytery must judge, no candidate shall be licensed unless after having completed the usual course of academical studies he shall have studied divinity at least two years. —F. G., chap. xiv. sec. vi. See Sec. 977.

561 In respect to "extraordinary cases," the discretion of the Presbytery should be exercised with great caution. A full collegiate course being impracticable, the candidate should pursue a full course of theological training. Also he should not be less than twenty-five years of age, of special promise as to talent and capacity for usefulness,

with approved piety, and so circumstanced providentially that he can prosecute to the end whatever studies the Presbytery may prescribe.—M. G. A. 1891, p. 177.

562 If the Presbytery be satisfied with his trials, it shall license him in the following manner:

The moderator shall propose to him the following questions—viz.:

1. Do you believe the scriptures of the Old and New Testaments to be the word of God and only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

3. Do you promise to study the peace, unity and purity of the Church?

4. Do you promise to submit yourself in the Lord to the government of this Presbytery, or of any other Presbytery in the bounds of which you may be called?

563 The candidate having answered these questions in the affirmative, and the moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate to the following purpose: "In the name of the Lord Jesus Christ, and by that authority which he hath given to the Church for its edification, we do license you to preach the gospel wherever God in his providence may call you: and for this purpose may the blessing of God rest upon you and the Spirit of Christ fill your heart! Amen."—F. G., chap. xiv. secs. vii., viii.

564 A record shall be made of the licensure in the following or like form—viz.:

"At ——, the — day of ——, the Presbytery of ——,

having received testimonials in favor of ——, of his having gone through a regular course of literature, of his good moral character and of his being in the communion of the Church, proceeded to take the usual parts of trial for his licensure; and he having given satisfaction as to his accomplishments in literature, as to his experimental acquaintance with religion, and as to his proficiency in divinity and other studies, the Presbytery did, and hereby do, express their approbation of all these parts of trial; and he having adopted the Confession of Faith of this Church and satisfactorily answered the questions appointed to be put to candidates to be licensed, the Presbytery did, and hereby do, license him, the said ——, to preach the gospel of Christ as a probationer for the holy ministry within the bounds of this Presbytery, or wherever else he shall be orderly called."—F. G., chap. xiv. sec. viii.

565 The form of license of a local evangelist shall be the following, viz.: Follow the above form as far as paragraph 4, for which paragraph shall be substituted the following: "Do you promise to submit yourself in the Lord to the government of this Presbytery during the period of your service in it as a local evangelist?" And in sec. viii. where occurs the formula, for the phrase, "wherever God in his providence may call you," substitute the phrase, "within the bounds of this Presbytery."—M. G. A. 1894, p. 88.

566 When any candidate, after licensure, shall by the permission of his Presbytery remove without its limits, an extract of the record of his licensure, accompanied with a presbyterial recommendation signed by the clerk, shall be his testimonials to the Presbytery under whose care he shall come.—F. G., chap. xiv. sec. x.

567 No candidate shall be licensed for a longer term than four years, but the Presbytery may, at the end of such term, if they deem it expedient, renew such license for one year.—M. G. A. 1872, p. 87.

568 When a licentiate shall have been preaching for a considerable time, and his services do not appear to be edifying to the churches, the Presbytery may, if they think proper, recall his license.—F. G., chap. xiv. sec. xi.

569 A licentiate belongs to the laity, is subject to the jurisdiction of the Session and has no authority to deliberate or vote in the Presbytery, neither has he a seat or a voice in the Session, nor can he administer the sacraments. He may, however, solemnize marriage in those States where the civil laws authorize him to do it.—M. G. A. 1829, p. 263; 1844, p. 377; B. D. 19.

570 **Liturgies.**—The General Assembly in 1874 declared "that the practice of responsive service in the public worship of the sanctuary is without warrant in the New Testament, and is unwise and impolitic in view of its inevitable tendency to destroy uniformity in our mode of worship; and the Sessions of the churches are urged to preserve in act and spirit the simplicity indicated in the Directory for Worship."—M. G. A. 1874, p, 83.

571 In answer to an overture asking the General Assembly to transmit to the Presbyteries an overture which shall settle clearly that responsive readings are a permissible part of public worship, or the opposite, the Assembly said: "It does not deem it advisable to send down such an overture. Referring to past action of the General Assembly for an opinion as to the usage in question, this Assembly is not

prepared to recommend to the Sessions to make it a subject of church discipline."—M. G. A. 1876, p. 79.

572 In 1882 the Presbytery of Puget Sound asked the Assembly to prepare and publish a book of forms for public and social worship and for special occasions, which shall be the authorized service-book of the Church, to be used whenever a prescribed formula may be desired. To this request the following answer was given: "In view of the action of previous General Assemblies on this subject, and the liberty which belongs to each minister to avail himself of the Calvinistic or other ancient devotional forms of the Reformed churches so far as may seem to him for edification, it is inexpedient for the General Assembly to make any special order in the premises."—M. G. A. 1882, p. 95. See Sec. 964.

573 **Lord's Supper.**—The Lord's Supper, being one of the sacraments of the New Testament, shall be administered only by a minister of the word lawfully ordained. —C. F., chap. xxvii. sec. iv. See Secs. 1133–1137.

574 Those entitled to partake of it are only communicants in good and regular standing in any evangelical church. —M. G. A. 1872, p. 75.

575 The Assembly of 1881 answered an overture asking, "If the use of fermented wine is necessary to the proper observance of the Lord's Supper?" as follows: "The essential elements in the Lord's Supper are bread and wine. The General Assembly has always recognized the right of each church Session to determine what is bread and what is wine."—M. G. A. 1881, p. 548. See Sec. 957.

576 In case of protracted sickness or approaching death it may be administered in private by the pastor and

an elder, record of the same to be made in the minutes of the Session.—M. G. A. O. S. 1863, p. 37.

577 To avoid perversion and guard against the neglect of the Lord's Supper, training classes especially for the instruction of the young, and to be under the care of pastors, are recommended.—M. G. A. 1889, pp. 63, 64.

578 **Marriage.**—In 1885 the General Assembly enjoined ministers to use the greatest possible care that they transgress neither the laws of God nor the laws of the community in marrying persons who have been divorced on grounds not warranted in the Scriptures, or any other persons whose lawful right may be called in question.—M. G. A. 1885, p. 639. See Secs. 1138–1140.

579 The Confession of Faith recognizes only two proper grounds of divorce—adultery and such willful desertion as can no way be remedied by the Church or civil magistrate.—Chap. xxiv. sec. vi.

580 In 1883 the General Assembly adopted the following resolution:

"*Whereas*, The preservation of the marriage relation as an ordinance of God is essential to social order, morality and religion; and

"*Whereas*, That relation in the popular mind is shorn of its divine sanctions to such an extent that not only are its sacred bonds often sundered for insufficient and trifling reasons, but the action of the civil courts and the divorce laws in many of the States are in direct contravention of the law of God; therefore be it

"*Resolved*, That the General Assembly hereby bears testimony against this immorality, and earnestly advises the churches and Presbyteries under its care to make use of all

proper measures to correct this widespread evil."—M. G. A., p. 689.

581 Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage it is lawful for the innocent party to sue out a divorce, and after the divorce to marry another, as if the offending party were dead.—C. F., chap. xxiv. sec. v.; D. W., chap. xii.

582 Ministers.—When a licentiate shall have proved himself successful in the ministry and satisfactory to the people among whom he has been preaching, the Presbytery shall ordain him to the full office of the gospel ministry.—F. G., chap. xv. sec. xi.

583 In this case the following order shall be observed:

1. The Presbytery, especially if a different Presbytery from that which licensed him, shall carefully examine him as to his acquaintance with experimental religion, his knowledge of philosophy, theology, ecclesiastical history, the Greek and Hebrew languages, and such other branches of learning as to the Presbytery may appear requisite, and as to his knowledge of the Constitution, the rules and principles of the government and discipline of the Church, together with such written discourse or discourses as to the Presbytery may seem proper.

2. The Presbytery, being fully satisfied with the qualifications of the candidate, shall appoint a day and place for his ordination.

3. On the day appointed for ordination, the Presbytery being convened, a member previously appointed to that duty shall preach a sermon adapted to the occasion. The same

or another member appointed to preside shall briefly recite in the audience of the people the proceedings of the Presbytery preparatory to the transaction, shall point out the nature and importance of the ordinance and shall endeavor to impress all present with a proper sense of its solemnity.

4. Then, addressing himself to the candidate, he shall propose to him the following questions—viz.:

(1) Do you believe the scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

(2) Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

(3) Do you approve the government and discipline of the Presbyterian Church in these United States?

(4) Do you promise subjection to your brethren in the Lord?

(5) Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God and a sincere desire to promote his glory in the gospel of his Son?

(6) Do you promise to be zealous and faithful in maintaining the truths of the gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?

(7) Do you engage to be faithful and diligent in the exercise of all private and personal duties which become you as a Christian and a minister of the gospel, as well as in all relative duties and the public duties of your office, endeavoring to adorn the profession of the gospel by your conversation, and walking with exemplary piety before the

flock over which God shall make you overseer?—F. G., chap. xv. secs. xi., xii.

584 If the licentiate is to be ordained as an evangelist, the following question shall be propounded to him—viz.: "Are you now willing to undertake the work of an evangelist, and do you promise to discharge the duties which may be incumbent upon you in this character as God may give you strength?"—F. G., chap. xv. sec. xv.

585 The licentiate having answered in the affirmative to each of these questions, he shall kneel down in a convenient place, and the presiding minister shall by prayer and with the laying on of the hands of the Presbytery solemnly ordain him to the holy office of the gospel ministry. Prayer being ended, the candidate shall rise from his knees, and the presiding minister shall first, and afterward the members of the Presbytery in their order, take him by the right hand, saying in words to this purpose: "We give you the right hand of fellowship, to take part of this ministry with us."

Then the presiding minister, or some other appointed for the purpose, shall give to the newly-ordained minister a solemn charge, recommending him to persevere in the faithful discharge of his solemn duties. Prayer shall then be offered, and the assembly dismissed by the newly-ordained minister.—F. G., chap. xv. sec. xiv.

586 The Presbytery shall make due record of the transaction, and enroll the name of the new member.—F. G., chap. xv. sec. xiv.

587 The minister thus ordained and set apart to the full work of the ministry becomes a constituent member of the Presbytery, with all the rights and duties pertaining

thereto, and is authorized to administer the sacraments, and to do all other acts which properly belong to the sacred office. See Secs. 1172–1177.

588 While the Assembly has declared that the ordination of licentiates on the Sabbath is inexpedient, it is left to the Presbyteries to act as they may judge that their duty requires.—M. G. A. 1821, p. 10.

589 A ruling elder being moderator of a Presbytery cannot preside at the ordination of a minister, nor propose the constitutional questions, nor take part in the laying on of the hands of the Presbytery, nor make the ordaining prayer.—M. G. A. 1890, p. 113.

590 Presbyteries only are competent to ordain ministers.—M. G. A. 1882, p. 97.

591 For the rule governing the reception of ministers from foreign countries, see P. D., p. 155; M. G. A. 1888, p. 111.

In 1872 the Assembly repealed the rule requiring ministers from Presbyterian churches in Great Britain to submit to a year's probation before maintaining ministerial standing, and in 1883 the same rule, so far as it relates to ministers coming from the Presbyterian churches of Canada.—M. G. A. 1872, p. 70; 1883, p. 625.

592 The question of the examination of ministers coming to a Presbytery from another Presbytery is left to the discretion of Presbyteries.—M. G. A. 1880, p. 56.

593 Ministers coming from other denominations shall be carefully examined by the Presbytery in theology.—M. G. A. 1880, p. 85.

594 In 1891 the Assembly adopted the following rule for the guidance of Presbyteries in respect to the reception

of ministers from other denominations: "When application is made for admission to the Presbytery, Presbytery shall inquire concerning his character, his education and professional training, his ordination, and his motives in seeking admission to the Presbytery. Previous to his enrollment he shall be required to give assent to the first seven questions prescribed by our Form of Government for ordination, chap. xv. sec. xii., pp. 176, 177. See Sec. 1047.

595 Should the applicant not possess the qualifications for ordination prescribed by our standards, he shall not be enrolled until at least six months after the presentation of his application to the Presbytery, being permitted in the mean time to labor within the bounds of Presbytery.—M., p. 177.

596 A minister restored after deposition, or who has demitted the ministry, shall before reception be reordained. —M. G. A. 1884, p. 115.

597 Original jurisdiction in relation to ministers belongs to the Presbytery.—B. D. 19.

598 Ministers unemployed and able for service who refuse to labor under the direction of Presbytery shall, if not excused, be retired, and so reported to the Assembly.—M. G. A. 1881, p. 547.

599 Ministers who absent themselves from meetings of judicatories and give no heed to the communications of the Presbytery shall be disciplined.—M. G. A. 1876, p. 80.

600 Ministers should connect themselves with those Presbyteries within which is located either their field of labor or their residence, unless very special and unusual reasons exist to the contrary.—M. G. A. 1885, p. 604.

601 If a minister otherwise in good standing shall make

application to be released from the office of the ministry, he may, at the discretion of the Presbytery, be put on probation for one year at least in such a manner as the Presbytery may direct, in order to ascertain his motives and reasons for such a relinquishment; and if at the end of this period the Presbytery be satisfied that he cannot be useful and happy in the exercise of his ministry, they may allow him to demit the office and return to the condition of a private member in the Church, ordering his name to be stricken from the roll of the Presbytery and giving him a letter to any church with which he may desire to connect himself.—B. D. 52.

602 If a minister not otherwise chargeable with an offence renounces the jurisdiction of this Church by abandoning the ministry or becoming independent or joining another denomination not deemed heretical, without a regular dismission, the Presbytery shall take no other action than to record the fact and erase his name from the roll.—B. D. 54.

603 If charges are pending against him, he may be tried thereon. If it appears that he has joined another denomination, deemed heretical, he may be suspended, deposed or excommunicated.—B. D. 54.

604 For proceedings in the trial of a minister, see under DISCIPLINE, Sec. 333.

605 The designation "H. R." in the minutes of the Assembly refers to ministers who, by sickness, old age or by any other cause, are incapacitated for active service. The designation, however, does not affect in any way the status of such ministers or deprive them of any of the functions of their office.—M. G. A. 1875, p. 507.

606 The certificate of dismission granted to a minister must designate a particular Presbytery, and no other than the one designated shall receive him.—B. D. 111.

607 Ministers of an extinct Presbytery may be transferred by the Synod to any Presbytery within its bounds.—B. D. 113. See, also, Secs. 1142–1160.

608 **Mormonism.**—For deliverances of the General Assembly against, see M. G. A. 1879, p. 586; 1881, p. 550.

609 **Music.**—As a part of worship, the music of a particular church is under the direction and control of the Session.—F. G., chap. ix. sec. vii.; M. G. A. 1884, p. 115.

610 **Overtures.**—Before an overture or regulation proposed by the General Assembly to be established as a constitutional rule shall be obligatory on the churches it shall be necessary to transmit it to the Presbyteries, and to receive the returns of at least a majority of them, in writing, approving it.—F. G., chap. xii. sec. vi.; Sec. 247. See Secs. 1178, 1179.

611 The General Assembly will not entertain overtures from individuals and Sessions; they must come to it through Presbyteries and Synods.—M. G. A. 1883, p. 627.

612 This rule, however, does not deny the right of petition, which is inalienable, but only prescribes an orderly method of action.—M. G. A. 1884, p. 75; 1887, p. 119.

613 In the General Assembly the stated clerk shall receive all memorials, overtures and other papers addressed to the Assembly, make record of the same and deliver them to the committee of bills and overtures for appropriate disposition or reference. This committee shall have the floor on the reassembling of the judicatory after each adjournment, to report its recommendations as to orders of business

or reference of papers; and this right of the committee shall take precedence of the orders of the day.—G. A. R. xi.

614 Pastors.—The title of "pastor" is given to an ordained minister when he has been installed by the Presbytery over one or more churches.—F. G., chap. xv.

615 The meeting of the congregation for the calling of a pastor shall be convened by the Session, and it shall always be a duty of the Session to convene the congregation when a majority of the persons entitled to vote in the case shall by a petition request that a meeting may be called.—F. G., chap. xv. sec. i.

616 Should a Session refuse to call such a meeting, redress may be found in a complaint to the Presbytery.—M. G. A. 1814, p. 559.

617 The meeting thus called must be moderated by a minister of the same Presbytery.—F. G., chap. xv. sec. ii.

618 If, however, on account of distance it be highly inconvenient to obtain the services of a minister, the meeting may proceed without him.—F. G., chap. xv. sec. ii.

619 In a congregational meeting of which a minister is the moderator, an appeal from his rulings cannot be to said congregational meeting. When taken, whether in meetings for the election of a pastor, or elders, or deacons, the appeal should be entered on the minutes of the meeting and reported to the Presbytery for adjudication.

620 Of this meeting notice shall be given from the pulpit on a Lord's day preceding the day appointed.—F. G., chap. xv. sec. iii.

621 On the day appointed the minister invited to preside, if present, shall, if it be deemed expedient, preach a sermon, after which, if the way be clear, as shall be ex-

pressed by a majority of voices, he shall proceed to take votes accordingly. In this election no person shall be entitled to vote who refuses to submit to the censures of the church, or who does not contribute his just proportion, according to his own engagements or the rules of the congregation, to all its necessary expenses.—F. G., chap. xv. sec. iv.

622 While each congregation may at its discretion adopt rules prescribing who shall vote for a pastor, no communicant in regular standing can be deprived of his right to vote in such election, subject to the conditions mentioned in F. G., chap. xv. sec. iv.—M. G. A. 1879, p. 630.

623 At a meeting convened for the election of a pastor it is proper for the clerk of the Session to act as clerk.

624 Should it appear that a large minority of the people are averse from the candidate who has a majority of votes, and cannot be induced to concur in the call, the presiding minister shall endeavor to dissuade the congregation from prosecuting it further; but if the majority shall insist upon their rights to call a pastor, the presiding minister shall proceed to draw a call in due form and to have it subscribed by the electors, certifying at the same time in writing the number and circumstances of those who do not concur in the call; all of which proceedings shall be laid before the Presbytery, together with the call.—F. G., chap. xv. sec. v.

625 The call shall be in the following or like form—namely:

"The congregation of ——, being on sufficient grounds well satisfied of the ministerial qualifications of you, ——, and having good hopes from our past experience of your labors that your ministrations in the gospel will be profitable

to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation, promising you in the discharge of your duty all proper support, encouragement and obedience in the Lord.

"And that you may be free from worldly cares and avocations, we hereby promise and oblige ourselves to pay to you the sum of $—— in regular —— payments during the time of your being and continuing the regular pastor of this church. See Secs. 1184–1186.

"In testimony whereof, we have respectively subscribed our names, this — day of ——, A. D. ——.

"Attested by —— ——,

"Moderator of the meeting."

626 At its discretion a congregation may subscribe their call by their elders and deacons or by their trustees or by a select committee. In such a case it shall be certified to the Presbytery by the presiding moderator of the meeting that the persons signing have been duly appointed for this purpose, and that the call has been in all other respects prepared as above directed.—F. G., chap. xv. sec vii.

627 The call thus prepared shall be presented to the Presbytery under whose care the person called shall be, that if the Presbytery think it expedient to present the call to him it may be accordingly presented; and no minister or candidate shall receive a call but through the hands of the Presbytery.—F. G., chap. xv. sec. ix.

628 If the call be to a person connected with another Presbytery, the commissioners deputed from the congregation to prosecute the call shall produce to that judicatory a certificate from their own Presbytery, regularly attested by

the moderator and clerk, that the call has been laid before them and is in order. If that Presbytery present the call to the person called and he be disposed to accept it, they shall dismiss him from their jurisdiction and require him to repair to that Presbytery within whose bounds he is called.—F. G., chap. xv. sec. x.

629 If the person thus called be a licentiate, he shall submit himself to the usual trials preparatory to ordination by the Presbytery to which he has been dismissed.—F. G., chap. xv. sec. x.

630 It may be more convenient, and at the same time may avoid delay, if the person thus called obtains a letter of dismission to the Presbytery within the bounds of which he expects to labor, and then after his reception proceedings may be taken as in the case of one of its own members.—F. G., chap. xv. sec. ix.

631 For proceedings to be observed in the ordination of a licentiate, see under MINISTERS, Secs. 583 and 976–988.

632 When any minister is to be settled in a congregation, the installment, which consists in constituting a pastoral relation between him and the people of a particular church, may be performed by the Presbytery or by a committee appointed for that purpose, as may appear most expedient; and the following order shall be observed therein:

1. A day shall be appointed for the installment, at such time as may appear most convenient, and due notice thereof shall be given to the congregation.

2. When the Presbytery or committee shall be convened and constituted on the day appointed, a sermon shall be preached by some one of the members previously appointed

thereto, immediately after which the bishop who is to preside shall state to the congregation the design of the meeting and briefly recite the proceedings of the Presbytery relative thereto, and then, addressing himself to the minister to be installed, shall propose to him the following or similar questions:

(1) Are you now willing to take the charge of this congregation as their pastor, agreeably to your declaration at accepting their call?

(2) Do you conscientiously believe and declare, as far as you know your own heart, that in taking upon you this charge you are influenced by a sincere desire to promote the glory of God and the good of his Church?

(3) Do you solemnly promise that by the assistance of the grace of God you will endeavor faithfully to discharge all the duties of a pastor to this congregation, and will be careful to maintain a deportment in all respects becoming a minister of the gospel of Christ, agreeably to your ordination engagements?

633 To all these having received satisfactory answers, he shall propose to the people the following questions:

(1) Do you, the people of this congregation, continue to profess your readiness to receive ——, whom you have called to be your pastor?

(2) Do you promise to receive the word of truth from his mouth with meekness and love, and to submit to him in the due exercise of discipline?

(3) Do you promise to encourage him in his arduous labor, and to assist his endeavors for your instruction and spiritual edification?

(4) And do you engage to continue to him while he is

your pastor that competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion and his comfort among you?

634 The people having answered these questions in the affirmative by holding up their right hands, he shall solemnly pronounce and declare the said minister to be regularly constituted the pastor of that congregation.

635 A charge shall then be given to both parties, and after prayer and singing a psalm adapted to the transaction the congregation shall be dismissed with the usual benediction.—F. G., chap. xvi. secs. iv., v., vi.

636 It is highly becoming that after the solemnity of the installment the heads of families of that congregation who are present—or, at least, the elders and those appointed to take care of the temporal concerns of that church—should come forward to their pastor and give him their right hand, in token of cordial reception and affectionate regard.—F. G., chap. xvi. sec. vii.

637 It is discretionary for a Presbytery to appoint others than its own members to participate in installation services.—M. G. A. 1893, pp. 71, 72.

638 Also to omit the Latin exegesis as a part of trial of a candidate.—M. G. A. 1893, pp. 71, 117.

639 Co-pastors are ministers who have been regularly called by the people and installed by the Presbytery over one or more congregations. They possess equal authority both in the Session and in the congregation.—F. G., chap. ix. sec. v.

640 An assistant pastor may be a licentiate or an ordained minister. He may be appointed by the church or pastor, with the approbation of the Presbytery, to assist the

pastor for a time or permanently. He has no seat in the Session nor jurisdiction in the congregation. In his duties he acts in the name and under the direction of the pastor. —*Hodge.*

641 Although the Constitution is silent as to the relation of "Pastor Emeritus," it is sometimes instituted, with the concurrence of the Presbytery, in the case of a minister who, after a long and honorable pastorate, has become incapacitated for actual service. See Sec. 1180.

642 When a minister is pastor over one church and the stated supply of another, each church shall be represented in Presbytery by an elder.—M. G. A. N. S. 1851, p. 15; O. S. 1847, p. 377.

643 If these churches be in different Presbyteries, and are under the care of the same pastor, they shall, so long as the relation continues, belong to the Presbytery with which the pastor is connected.—M. G. A. 1870, p. 88.

644 As expressive of the judgment of the Assembly concerning the custom prevailing in some Presbyteries of permitting ministers to serve churches through a series of years without installation, and of placing the names of such ministers in the statistical tables as pastors-elect, and whereas such customs are inconsistent with the express requirements or implications of Form of Government, chap. xv. sec. viii. and xvi. sec. iii., Presbyteries are enjoined—

1. To take order that as soon as possible after a licentiate or an ordained minister has been called by a church, and the call has been approved and accepted, such person shall be installed as pastor of the church calling him.

2. To place names of none in the statistical tables as pastors-elect ("P. E.") whose calls have not been regularly

approved by the Presbytery having charge of the church issuing the call, and who have not signified their acceptance thereof and readiness for installation.—M. G. A. 1886, p. 56.

645 When any minister shall labor under such grievances in his congregation as that he shall desire to resign his pastoral charge, the Presbytery shall cite the congregation to appear, by their commissioners, at their next meeting, to show cause, if any they have, why the Presbytery should not accept the resignation. If the congregation fail to appear, or if their reasons for retaining their pastor be deemed by the Presbytery insufficient, he shall have leave granted to resign his pastoral charge, of which due record shall be made, and that church shall be held vacant till supplied again in an orderly manner with another minister; and if any congregation shall desire to be released from their pastor, a similar process, *mutatis mutandis*, shall be observed.—F. G., chap. xvii.

646 Where the parties are prepared for the dissolution of a pastoral relation, it may be dissolved at the first meeting according to Form of Government, chap. xvi. sec. ii.- M. G. A. O. S. 1866, p. 47. See, also, Sec. 1183.

647 Petitions.—The right to petition and memorialize church judicatories is inalienable, but it must be exercised in an orderly manner—that is, through Presbyteries and Synods, and not through individuals or Sessions.—M. G. A. 1883, p. 627.

648 This right was emphasized by the Assembly in 1887, as also the distinction between overtures, or papers bearing upon general topics, and memorials, or papers relating to personal interests; so that whenever private interests are involved a memorial sent to the Assembly ought

to be received and the determination of the Assembly considered.—M. G. A. 1887, p. 119.

649 Presbytery.—A Presbytery consists of all the ministers, in numbers not less than five, and one ruling elder from each congregation, within a certain district.—F. G., chap. x. sec. ii.

650 Except in very extraordinary cases, Presbyteries ought to be formed with geographical limits.—M. G. A. 1834, p. 441.

651 In 1880 the Assembly dissolved a Presbytery having less than five members, and dismissed its ministers and churches to another Presbytery.—M. G. A. 1880, p. 83.

652 Presbyteries should be organized so as not to cover the same ground.—M. G. A. 1873, p. 525.

653 In 1887 the General Assembly recommended the formation of union Presbyteries in missionary lands, and the transfer to them of members of Presbyteries now in connection with the Assembly.—M. G. A. 1887, p. 23.

654 Ministers, except where their labors are in an adjacent Presbytery, should unite with the Presbytery within whose bounds they reside.—M. G. A. 1872, p. 94.

655 Every congregation which has a settled pastor has a right to be represented by one elder, and every collegiate church by two or more elders, in proportion to the number of its pastors.—F. G., chap. x. sec. iii.

656 The term "collegiate church" is used in two senses: first, of a church with more than one pastor, when it may be represented by as many elders as it has pastors; second, of two or more churches united under the care of one pastor, when it is entitled to be represented by only one elder.—M. G. A. 1868, p. 651; F. G., chap. x. sec. iv.

657 Where two or more congregations are united under one pastor, all such congregations shall have but one elder to represent them.—F. G., chap. x. sec. iv.

658 Where a minister is pastor of one church and stated supply of another, each church is entitled to be represented.—M. G. A. N. S. 1851, p. 15; O. S. 1847, p. 377.

659 Congregations on different sides of a presbyterial or synodical line, under one pastoral charge, shall, so long as the pastoral relation exists, belong to the Presbytery with which the minister is connected.—M. G. A. 1870, p. 88.

660 Every vacant congregation which is regularly organized shall be entitled to be represented by a ruling elder in Presbytery.—F. G., chap. x. sec. iv.

661 Every elder not known to the Presbytery shall produce a certificate of his regular appointment from the church which he represents.—F. G., chap. x. sec. v.

662 Any three ministers and as many elders as may be present, belonging to the Presbytery, being met at the time and place appointed, shall be a quorum competent to proceed to business.—F. G., chap. x. sec. vi.

663 A quorum may be constituted wholly of ministers.—M. G. A. O. S. 1843, p. 196.

664 The preceding provision is based upon the fact that ministers are not only preachers, but also, from the very nature of their office, ruling elders.—M. G. A. 1844, pp. 370, 371.

665 Although less than three ministers cannot constitute a quorum, the Assembly in 1870, and also in 1871, legalized the reception of a third minister when only two ministers were present. The Presbytery had been reduced by the death of one member and the removal of another

These were regarded as exceptional cases.—M. G. A. 1870, p. 49; 1871, p. 538; 1872, p. 87.

666 The Presbytery has power—

1. To receive and issue appeals from church Sessions, and References brought before it in an orderly manner.

2. To examine and license candidates for the holy ministry.

3. To ordain, install, remove and judge ministers.

4. To examine and approve or censure the records of church Sessions.

5. To resolve questions of doctrine or discipline seriously and reasonably propounded.

6. To condemn erroneous opinions which injure the purity or peace of the Church.

7. To visit particular churches for the purpose of inquiring into their state and redressing the evils that may have arisen in them.

8. To unite or divide congregations at the request of the people or to form or receive new congregations.

9. And, in general, to order whatever pertains to the spiritual welfare of the churches under its care.—F. G., chap. x sec. viii.

667 Only Presbyteries are competent to ordain ministers.—M. G. A. 1882, pp. 96, 97.

668 A Presbytery may dissolve a pastoral relation without first calling a regular meeting of the congregation.—M. G. A. 1890, p. 47.

669 The Presbytery may refuse to install a minister when in its judgment the salary is insufficient.—M. G. A. O. S. 1855, p. 272.

670 And may at its discretion dissolve a pastoral rela-

tion, exercising, however, the power with the greatest caution, and fully recording the reasons therefor.—M. G. A. O. S. 1860, p. 39; 1861, p. 306; 1868, p. 649.

671 Ministers dismissed in good standing should be received on their testimonials, although the Presbytery has the right to satisfy itself.—M. G. A. 1834, p. 440; 1835, p. 485; 1880, p. 56.

672 No Presbytery has the right to grant qualified letters of dismission.—M. G. A. O. S. 1869, p. 922.

673 Or to dismiss members by a committee.—M. G. A. 1830, p. 302.

674 For the rule of the reception of foreign ministers, see Presbyterian Digest, pp. 155, 159, 493.

675 Ministers from other denominations shall be carefully examined in theology.—M. G. A. 1880, p. 85.

676 The Presbytery may at its discretion dissolve a church; and if wrong is done to the church, redress may be sought, by appeal [complaint], in a higher judicatory.—M. G. A. 1878, p. 41; 1879, p. 615. [Under the new Book of Discipline redress must be sought by complaint.—B. D.; compare secs. 84 and 94.]

677 The Presbytery has power over the location of a church-building.—M. G. A. 1884, p. 77.

678 And to divide a church on petition of its members, and especially of a majority of its members, notice having been given of its proposed action.—M. G. A. 1876, pp. 39, 40.

679 And over its unemployed ministers, who may be required to labor in vacant churches under its care.—M. G. A. 1881, pp. 545–547.

680 It is made the duty of Presbytery to discipline members who absent themselves from year to year or who

give no heed to the communications of Presbytery.—M. G. A. 1876, p. 80.

681 The Presbytery has power to determine who shall statedly preach in the pulpits of its churches.—M. G. A. 1874, pp. 83, 85.

682 It shall be the duty of the Presbytery to keep a full and fair record of its proceedings, and to report to the Synod every year licensures, ordinations, the receiving or dismission of members, the removal of members by death, the union or division of congregations or the formation of new ones, and, in general, all the important changes which may have taken place within its bounds in the course of the year.—F. G., chap. x. sec. viii.

683 Each Presbytery shall send annually to the Synod and the General Assembly a Narrative on the State of Religion; it shall also maintain a committee of benevolence, also a committee on temperance.—M. G. A. 1879, p. 622; 1887, p. 256.

684 Certificates of dismission given by a Presbytery to ministers, licentiates or candidates must specify the particular body to which they are dismissed; and if recommended to a Presbytery, no other than the one designated, if existing, shall receive them.—B. D. 111.

685 The Presbytery has jurisdiction over the members of an extinct church formerly under its care, and shall dismiss them to some other church. It shall also determine any case of discipline begun by the Session and not concluded.—B. D. 112.

686 The Presbytery shall meet on its own adjournment; and when any emergency shall require a meeting sooner than the time to which it stands adjourned, the

moderator, or, in case of his absence, death or inability to act, the stated clerk, shall, with the concurrence or at the request of two ministers and two elders, the elders being of different congregations, call a special meeting. For this purpose he shall send a circular letter, specifying the particular business of the intended meeting, to every minister belonging to the Presbytery, and to the Session of every vacant congregation, in due time previous to the meeting, which shall not be less than ten days. And nothing shall be transacted at such special meeting besides the particular business for which the judicatory has been thus convened. —F. G., chap. x. sec. ix.

687 There is no constitutional or valid objection to a Presbytery meeting without its geographical limits.—M. G. A. O. S. 1848, p. 60.

The place of meeting of a Presbytery may be changed at the request of three-fourths of the clerks of the Sessions. —M. G. A. 1890, p. 45.

688 At every meeting of the Presbytery a sermon shall be delivered, if convenient, and every particular session shall be opened and closed with prayer.—F. G., chap. x. sec. x.

689 The minutes of Presbytery should describe the ecclesiastical bodies to which persons invited to sit as corresponding members belong.—M. G. A. 1815, p. 578.

690 **Process.**—See DISCIPLINE, Secs. 299, 1014.

691 **Protests.**—See DISCIPLINE, Secs. 482, 1205.

692 **Quorums.**—A quorum consists of a certain number of members of a judicatory, as prescribed by the Form of Government, and without the presence of whom no business can be lawfully transacted, except that two

members may adjourn from time to time until a quorum is found to be present.—G. A. R. iii.

693 A quorum of the Session consists of two elders, if there be so many in the congregation, with the pastor.—F. G., chap. ix. sec. ii. See Sec. 1277.

694 If by removal, death or resignation there be but one elder, he and the pastor shall constitute a quorum.—F. G., chap. ix. sec. ii.; M. G. A. 1836, p. 263.

695 Or where an elder refuses to act and has left the church.—M. G. A. O. S. 1869, p. 911.

696 A quorum of the Presbytery consists of three ministers and as many elders as may be present, belonging to the Presbytery. A quorum may consist wholly of ministers, on the ground that they are not only preachers, but also ruling elders in the very nature of their office.—F. G., chap. x. sec. vi.; M. G. A. O. S. 1844, p. 370. See Sec. 1207.

697 In 1871, and also in 1877, the Assembly sanctioned the act of a Presbytery which had been reduced to two members in receiving a new member and then proceeding to business. Such proceedings, however, have no validity until legalized by the Assembly.—M. G. A. 1871, p. 538.

698 Less than a quorum cannot transact any judicial business which belongs exclusively to a judicatory regularly constituted.—M. G. A. 1891, p. 188.

699 Nor can less than a quorum regularly constituted elect commissioners to the General Assembly.—M. G. A. N. S. 1861, p. 455.

700 A quorum of the Synod consists of any seven ministers belonging to it, with as many elders as may be

present, provided not more than three of the said ministers belong to one Presbytery.—F. G., chap. xi. sec. ii.

701 When less than seven ministers are present, or when more than three of a mere quorum belong to one Presbytery, no business can be lawfully transacted by a Synod. [A quorum must contain representatives of at least three Presbyteries.]—M. G. A. O. S. 1849, p. 248; 1856, p. 539.

702 Any members less than a quorum may, however, adjourn from time to time until a sufficient number appears, and in case a quorum should not attend within a reasonable time the moderator may fix a time and place of meeting; and if he be absent, the members assembled shall represent the matter to him speedily, that he may act accordingly.—M. G. A. 1796, p. 113.

703 A quorum of the General Assembly consists of one hundred or more commissioners regularly appointed, one-half of whom shall be ministers and assembled at the time and place appointed. If a quorum be not assembled, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.—F. G., chap. xii. sec. iii.; G. A. R. iii.

704 A quorum of judicial commissions shall consist of ministers and elders not less in number than three-fourths of the members appointed, and shall be the same in all other respects as the quorum of the appointing judicatory.—B. D., sec. 120. See Revision, No. 1118.

705 References.—See under DISCIPLINE, Sec. 427.

706 Review and Control.—See under DISCIPLINE, Sec. 388.

707 Rules for Judicatories.—The following rules

for maintenance of order and despatch of business are in part those which have been adopted by the General Assembly, and by it recommended to all the lower judicatories of the Church for their adoption. With them are incorporated other rules of accepted authority in parliamentary law and usage. The rules are arranged under appropriate heads and have descriptive titles prefixed.

708 OF MODERATORS.—In every judicatory convened for the transaction of business there should be a presiding officer, or moderator. The authority of a moderator is ministerial, limited by the object and purposes of the judicatory, which delegates to him its powers and calls him to preside over its deliberations.

709 The moderator shall take the chair precisely at the appointed hour, call the meeting to order, and on the appearance of a quorum open the session with prayer.—G. A. R. i.

710 If the moderator be absent, the last moderator present shall preside.

711 In the absence of the moderator of the General Assembly, the last moderator present, being a commissioner, or, if there be none, the senior commissioner present, shall be requested to take his place without delay until a new election.—G. A. R. ii.

712 In the General Assembly the moderator may appoint a vice-moderator, who may occupy the chair at his request and otherwise assist him in the discharge of his duties.—G. A. R. vii.

713 It shall be the duty of the moderator—

1. To propose to the judicatory every subject of deliberation that comes before it;

2. To propose what appears to him the most regular and speedy way of bringing any business to issue;

3. To prevent the members from interrupting each other, and require them, in speaking, always to address the chair;

4. To prevent a speaker from deviating from the subject, and from using personal reflections;

5. To silence those who refuse to obey order;

6. To prevent members who attempt to leave the judicatory without permission obtained from him;

7. To put the question at a proper season when the deliberations are ended, and announce the vote;

8. To give the casting vote when the judicatory is equally divided. If unwilling to decide, he shall put the question a second time; and if the judicatory be again equally divided and he decline to vote, the question shall be lost;

9. To give a concise and clear statement of the object of the vote in all questions, and, when the vote is taken, to declare how the question is decided;

10. And in any extraordinary emergency to convene the judicatory by his circular letter before the ordinary time of meeting.—F. G., chap. xix. sec. ii.

714 The moderator of the Presbytery shall be chosen from year to year, or, at its discretion, at every stated meeting of the Presbytery.—F. G., chap. xix. sec. iii.

715 The moderator of the Synod and of the General Assembly shall be chosen at each meeting of those judicatories, and the moderator, or, in case of his absence, another member appointed for the purpose, shall open the next meeting with a sermon, and shall preside until a new moderator be chosen—F. G., chap. xix.

716 The moderator shall appoint all committees, ex-

cept in those cases in which the judicatory shall decide otherwise.—G. A. R. vii.

717 The moderator may speak to points of order in preference to other members, and shall decide all questions of order, subject to an appeal to the judicatory.—G. A. R. vi.

718 When a vote is taken by ballot, the moderator shall vote with the other members, but in no other case unless the judicatory be equally divided, when, if he do not choose to vote, the question shall be lost.—G. A. R. viii.

719 When more than three members of the judicatory shall be standing at the same time, the moderator shall require all to take their seats, the person only excepted who may be speaking.—G. A. R. xxx.

720 In case of the death, absence or disability of the clerk of a judicatory, written notice of a complaint or appeal may be given to the moderator.—B. D. 85, 96.

721 The moderator of every judicatory above the Session, in finally closing its sessions, in addition to prayer, may cause to be sung a psalm or hymn, and shall pronounce the apostolic benediction.—G. A. R. xliii.

722 OF CLERKS.—Every judicatory shall choose a clerk to record its transactions. Besides recording the transactions, he shall preserve the records, and grant extracts from them when properly required; and such extracts, under his hand, shall be considered as authentic vouchers in any ecclesiastical judicatory and to every part of the church of the fact which they declare.—F. G., chap. xx.; B. D. 20, 64, 66, 85, 87.

723 It shall be the duty of the clerk to make a roll of all the members present at a judicatory and put the same in the hands of the moderator, and, when additional membe

take their seats, to add their names to the roll.—G. A R. x.

724 It shall also be the duty of the clerk to file all papers and to keep them in perfect order.—G. A. R. xi.

725 The stated clerk of the General Assembly shall receive all overtures, memorials and miscellaneous papers addressed to the judicatory, and shall make record of the same and deliver them to the committee of bills and overtures.—G. A. R. xi.

726 OF MEMBERS.—No member in the course of debate shall be allowed to indulge in personal reflections.—G. A. R. xxviii.

727 Members ought not, without weighty reasons, to decline voting. Silent members, unless excused from voting, must be considered as acquiescing with the majority.—G. A. R. xxv.

728 When more than three members shall be standing at the same time, the moderator shall require all to take their seats, the person only excepted who may be speaking.—G. A. R. xxx.

729 Every member, when speaking, shall address himself to the moderator, and shall treat his fellow-members, and especially the moderator, with decorum and respect.—G. A. R. xxxi.

730 Without express permission, no member of a judicatory, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, but through the moderator.—G. A. R. xxxiii.

731 Members should maintain great gravity and dig-y, should attend closely in their speeches to the subject

under consideration, and should avoid prolix and desultory harangues.—G. A. R. xxxiv.

732 Members should not retire from any judicatory without the leave of the moderator, nor withdraw from it to return home without the consent of the judicatory.—G. A. R. xxxvii.

733 When more than one member rise to speak at the same time, the member who is most distant from the moderator's chair shall speak first.—G. A. R. xxix.

734 In the discussion of all matters where the sentiment of the house is divided, it is proper that the floor should be occupied alternately by those representing the different sides of the question.—G. A. R. xxix.

735 No member shall be interrupted when speaking unless he be out of order or for the purpose of correcting mistakes or misrepresentations.—G. A. R. xxxii.

736 Any member may call another member to order who in speaking deviates from the subject under discussion. —G. A. R. xxxiv.

737 The same right may be exercised in the case of a member acting in a disorderly manner.—G. A. R. xxxv.

738 If any member considers himself aggrieved by a decision of the moderator, it shall be his privilege to appeal to the judicatory; and the question on the appeal shall be taken without debate.—G. A. R. xxxvi.

739 In the trial of judicial cases the members of the "judicial committee" shall be entitled to sit and vote in the cause as members of the judicatory.—G. A. R. xli.

740 On questions of order, postponement or commitment no member shall speak more than once. Or all other questions each member may speak twice, b

not oftener without express leave of the judicatory.—G. A. R. xviii.

741 MOTIONS AND QUESTIONS.—A subject proposed for the action of an assembly is usually called a "motion;" when stated from the chair, "the question;" and when adopted, a "vote." As some questions do not arise from motions, the term may be used to include both.

742 A motion made must be seconded, and afterward repeated by the moderator or read aloud, before it is debated. If required by the moderator or any member, every motion shall be reduced to writing.—G. A. R. xiv.

743 Any member who shall have made a motion shall have liberty to withdraw it, with the consent of his second, before any debate has taken place thereon, but not afterward without the leave of the judicatory.—G. A. R. xv.

744 A motion that is first made and seconded shall have the precedence, unless in the case of a privileged question.

745 If a motion under debate contain several parts, any two members may have it divided and a question taken on each part.—G. A. R. xvi.

746 When various motions are made with respect to the filling of blanks with particular numbers and times, the question shall always be first taken on the highest number and the longest time.—G. A. R. xvii.

747 A motion upon which debate has arisen shall not give place to any other motion except it be—1. To adjourn; 2. To lay on the table; 3. To postpone indefinitely; 4. To postpone to a day certain; 5. To commit; 6. To amend,—which several motions shall have precedence in the order in which they are herein arranged; and

the motion for adjournment shall always be in order.—G. A. R. xix.

748 QUESTIONS NOT DEBATABLE.—Motions 1. To lay on the table; 2. To take up business; 3. To adjourn; 4. To call for the previous question.—G. A. R. xviii.

749 1. *To Lay on the Table.*—A distinction should be observed between a motion to lay on the table *for the present* and a motion to lay on the table *unconditionally*—viz., a motion to lay on the table *for the present* shall be taken without debate; and if carried in the affirmative, the effect shall be to place the subject on the docket, and it may be taken up and considered at any subsequent time.

750 But a motion to lay on the table *unconditionally* shall be taken without debate; and if carried in the affirmative, it shall not be in order to take up the subject during the same meeting of the judicatory without a vote of reconsideration.—G. A. R. xxi.

751 2. *To Adjourn.*—This motion, when not modified by time and when simply "to adjourn," takes precedence of all other motions, and must be put without debate.

752 When modified by time, however, fixing a certain day and hour, it ceases to be a privileged question.

753 The motion, if lost, cannot be reconsidered, but may be renewed at another stage of business, or after progress in debate, or after the completion of business.

754 3. *The Previous Question.*—The object of moving the previous question is the closing of debate and to bring the judicatory to an immediate vote on the principal question under discussion.

755 The previous question shall be put in this form—namely, "Shall the main question be now put?"

only be admitted when demanded by a majority of the members present, and the effect shall be to put an end to all debate and bring the judicatory to a direct vote (1) On a motion to commit the subject under consideration (if such motion shall have been made); (2) If the motion for commitment does not prevail, on pending amendments; and (3) On the main question.—G. A. R. xxii.

756 Besides the motions to lay on the table, to take up business, to adjourn and for the previous question—all which shall be put without debate—there are the following-named privileged questions: 1. To postpone; 2. To commit; 3. To amend; 4. For orders of the day.

757 1. *To Postpone.*—The motion to postpone is either indefinite or to a day certain, and in both these forms is susceptible of amendment.

758 A motion for indefinite postponement may be amended to a day certain.

759 A motion for postponement to a day certain may be amended by the substitution of a different day.

760 Amendment and postponement competing, postponement is first put.

761 A subject that has been indefinitely postponed, either by the operation of the previous question or by a motion for indefinite postponement, shall not be again called up during the same sessions of the judicatory unless by the consent of three-fourths of the members who were present at the decision.—G. A. R. xxiv.

762 2. *To Commit.*—A motion to commit takes precedence of a motion to amend, and is not superseded by either of the motions for the previous question or to post-

pone. And, while it cannot be reconsidered, it may at another stage of business be repeated or renewed.

763 The motion, if adopted, may refer the subject—1. To a standing committee whose functions embrace the subject in question; 2. To the special committee that has already considered and reported the subject; 3. To a new special committee, which shall be appointed by the moderator unless the judicatory shall otherwise direct.

764 When the motion to commit is amended by adding "with instructions," it may be (*a*) To report at a subsequent session; (*b*) To report at any time—that is, when the judicatory is not otherwise engaged; or (*c*) To report at a stated time, when the report becomes a special order and comes up without vote, provided no other privileged question is before the meeting.

765 3. *To Amend.*—The following motions cannot be amended: 1. To adjourn; 2. To take up special orders; 3. To lay on the table; 4. To take from the table; 5. To appeal.

766 An amendment, and also an amendment to an amendment, may be moved on any motion; but a motion to amend an amendment to an amendment shall not be in order. Action on amendments shall precede action on the original motion.

767 A substitute shall be treated as an amendment.—G. A. R. xx.

768 If an amendment is proposed by striking out a particular paragraph or certain words, and the amendment is rejected, it cannot be again moved to strike out the same words or a part of them; but it may be moved to strike out

the same words with others, or to strike out a part of the same words with others, provided the coherence to be struck out be so substantial as to make these, in fact, different propositions from the former.—*Cushing.*

769 When it is moved to amend by striking out certain words and inserting others, the manner of stating the question is first to read the whole passage to be amended as it stands at present, then the words proposed to be struck out, next those to be inserted, and lastly the whole passage as it will be when amended. And the question, if desired, is then to be divided and put first on striking out. If carried, it is next on inserting the words proposed. If this be lost, it may be moved to insert others.—*Jefferson.*

770 In filling blanks with particular numbers or times the question shall always be first taken on the highest number and the longest time.—G. A. R. xvii.

771 COMMITTEES.—The difference between a standing and a special committee is that, while the former is permanent—subject, of course, to the pleasure of the judicatory—the latter is temporary, and after making its report ceases any longer to act and is discharged.

772 The moderator shall appoint all committees, except in those cases in which the judicatory shall decide otherwise.—G. A. R. vii.

773 It is proper and usual that ruling elders be represented in all committees.

774 The person first named on any committee shall be considered as the chairman thereof, whose duty it shall be to convene the committee; and, in case of his absence or inability to act, the second-named member shall take his place and perform his duties.—G. A. R. ix.

775 Standing committees are expected to make a report at each stated meeting of the judicatory.

776 In all cases for trial before a judicatory, where there is an accuser or prosecutor, it is expedient that there be appointed (if convenient) a "judicial committee," whose duty it shall be to digest and arrange all the papers, and to prescribe, under the direction of the judicatory, the whole order of proceedings. The members of this committee shall be entitled, notwithstanding their performance of this duty, to sit and vote in the cause as members of the judicatory.—G. A. R. xli.

777 In case of process on the ground of general rumor, there may be appointed, if convenient, a "committee of prosecution," who shall conduct the whole course on the part of the prosecution. The members of this committee shall not be permitted to sit in judgment on the case.—G. A. R. xlii. Repealed, see Sec. 286.

778 The moderator and the stated and permanent clerks of the General Assembly constitute a committee to report from year to year on the place of the meeting of the next ensuing Assembly.—M. G. A. 1881, p. 591.

779 A committee can act only when regularly assembled in its organized capacity, and not by separate consultation.

780 In case a committee be not able to agree on the course of action adopted, the minority may also present their views in what is called a "minority report," which, if adopted, must be as an amendment to, or substitute for, the report of the majority.

781 The appointment of the mover, and often the seconder, of a proposition is customary, but not obligatory;

and when a measure has been referred for action to a committee, a majority at least of those friendly to it should serve on the committee.

782 A report made by a committee may be treated and disposed of precisely like any other proposition, and may be amended in the reasoning, recommendations or resolutions which it contains.

783 If the report contain merely a statement of facts, reasoning or opinion, the question should be, first, on its acceptance. If it also conclude with resolutions, recommendations or specific propositions of any kind—the introductory part being consequently merged in the conclusion—the question then should be on agreeing to the resolutions, or on adopting the order or other proposition, or on passing, or coming to the vote recommended by the committee; and the same should be the form of the question when the report consists merely of resolutions without any introductory part.—*Cushing.*

784 ORDERS OF THE DAY.—When several subjects are assigned for consideration the same day, they are called the "orders of the day," and on the day to which they are assigned supersede all other questions except for adjournment.

785 If the motion to proceed to the consideration of the orders of the day be carried in the affirmative, they must be gone through with in the order in which they stand.

786 If the consideration of a subject be fixed for a particular hour of the day named, it is not a privileged question until the hour has arrived; but if no hour is fixed the order is for the entire day and every part of it.

787 Orders of the day, unless proceeded with and disposed of on the day to which they are assigned, fall out of course, and must be renewed for some other day.—*Cushing.*

788 RECONSIDERATION.—A question shall not be again called up or reconsidered at the same sessions of the judicatory at which it has been decided unless by the consent of two-thirds of the members who were present at the decision; and unless the motion to reconsider be made and seconded by persons who voted with the majority.—G. A. R. xxiii. See Sec. 1255.

789 No question can be twice reconsidered at the same session, neither is the motion to reconsider susceptible of amendment; it is debatable or not just as the question to be reconsidered was debatable or undebatable.

790 MISCELLANEOUS.—Business left unfinished at the last sitting is ordinarily to be taken up first.—G. A. R. xiii.

791 The yeas and nays on any question shall not be recorded unless required by one-third of the members present. If division is called for on any vote, it shall be by a rising vote without a count.

792 If on such a rising vote the moderator is unable to decide or a quorum rise to second a call for "tellers," then the vote shall be taken by rising and the count made by tellers, who shall pass through the aisles and report to the moderator the number voting on each side.—G. A. R. xxvii.

793 When the moderator has commenced taking the vote, no further debate or remark shall be admitted unless there has evidently been a mistake, in which case the mis

take shall be rectified and the moderator shall recommence taking the vote.—G. A. R. xxvi.

794 If the house shall pass the motion "to vote on a given subject at a time named," speeches shall thereafter be limited to ten minutes.

When the time named shall arrive, no further discussion shall be allowed either as explanation or as argument; but the moderator shall proceed to put to vote in their proper order all pending propositions, and also all those of which notice has been given during the discussion.

795 Should the hour for adjournment or recess arrive during the voting, it shall be postponed to finish the vote, unless the majority shall vote to adjourn, in which case the voting shall on the reassembling of the house take precedence of all other business till it is finished.

796 Under this rule the yeas and nays shall not be called except on the final motion to adopt as a whole.

797 The motion to fix a time for voting shall be put without debate.—G. A. R. xxvi.

798 All judicatories have the right to sit on private business which in their judgment ought not to be matter of public speculation.—G. A. R. xxxviii.

799 Besides the right to sit judicially in private whenever they think proper to do so, all judicatories have a right to hold what are commonly called "interlocutory meetings," in which members may freely converse together without the formalities which are usually necessary in judicial proceedings.—G. A. R. xxxix.

800 In judicial cases the results of interlocutory meetings shall be recorded.—M. G. A. O. S. 1850, p. 481.

801 Whenever a judicatory is about to sit in a judicial

capacity, it shall be the duty of the moderator solemnly to announce from the chair that the judicatory is about to pass to the consideration of the business assigned for trial, and to enjoin on the members to recollect their high character as judges of a judicatory of Jesus Christ, and the solemn duty in which they are about to act.—G. A. R. xl.

802 The following "General Rules for Judicatories," not having been submitted to the Presbyteries, make no part of the Constitution of the Presbyterian Church; yet the General Assembly of 1871, considering uniformity in proceedings in all the subordinate judicatories as greatly conducive to order and despatch in business, having revised and approved these rules, recommended them to all the lower judicatories of the Church for adoption. The rules were amended by the General Assemblies of 1885, 1887, 1896, and 1911.

I. The moderator shall take the chair precisely at the hour to which the judicatory stands adjourned, and shall immediately call the members to order, and on the appearance of a quorum shall open the session with prayer.

II. If a quorum be assembled at the time appointed and the moderator be absent, the last moderator present, *being a commissioner*, or, if there be none, the senior member present, shall be requested to take his place without delay until a new election.

III. If a quorum be not assembled at the hour appointed, any two members shall be competent to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

IV. It shall be the duty of the moderator at all times t

preserve order, and to endeavor to conduct all business before the judicatory to a speedy and proper result.

V. It shall be the duty of the moderator carefully to keep notes of the several articles of business which may be assigned for particular days, and to call them up at the time appointed.

VI. The moderator may speak to points of order in preference to other members, rising from his seat for that purpose, and shall decide questions of order, subject to an appeal to the judicatory by any two members.

VII. The moderator shall appoint all committees except in those cases in which the judicatory shall decide otherwise. In appointing the standing committees the moderator may appoint a vice-moderator, who may occupy the chair at his request, and otherwise assist him in the discharge of his duties.

VIII. When a vote is taken by ballot in any judicatory, the moderator shall vote with the other members; but he shall not vote in any other case unless the judicatory be equally divided, when, if he does not choose to vote, the question shall be lost.

IX. The person first named on any committee shall be considered as the chairman thereof, whose duty it shall be to convene the committee, and in case of his absence or inability to act the second-named member shall take his place and perform his duties.

X. It shall be the duty of the clerk, as soon as possible after the commencement of the sessions of every judicatory, to form a complete roll of the members present and put the same into the hands of the moderator. And it shall also be the duty of the clerk, whenever any additional members take

their seats, to add their names in their proper places to the said roll.

XI. It shall be the duty of the clerk immediately to file all papers in the order in which they have been read, with proper endorsements, and to keep them in perfect order. The stated clerk shall receive all overtures, memorials and miscellaneous papers addressed to the judicatory, shall make record of the same and deliver them to the committee on bills and overtures for appropriate disposition or reference. This committee shall have the floor on the reassembling of the judicatory after each adjournment, to report its recommendations as to orders of business or reference of papers; and this right of the committee shall take precedence of the orders of the day. In 1889 this rule was amended by striking out "orders of business" and adding the following words: "This committee shall report the papers retained by it, as well as those recommended for reference to other committees, and no committee shall report on matters which have not been referred to it by the judicatory."—M., 129.

XII. The minutes of the last meeting of the judicatory shall be presented at the commencement of its session, and, if requisite, read and corrected.

XIII. Business left unfinished at the last sitting is ordinarily to be taken up first.

XIV. A motion made must be seconded, and afterward repeated by the moderator or read aloud, before it is debated; and every motion shall be reduced to writing if the moderator or any member require it.

XV. Any member who shall have made a motion shall have liberty to withdraw it, with the consent of his second,

before any debate has taken place thereon, but not afterward without the leave of the judicatory.

XVI. If a motion under debate contain several parts, any two members may have it divided and a question taken on each part.

XVII. When various motions are made with respect to the filling of blanks with particular numbers or times, the question shall always be first taken on the highest number and the longest time.

XVIII. Motions to lay on the table, to take up business, to adjourn and the call for the previous question shall be put without debate. On questions of order, postponement or commitment no member shall speak more than once. On all other questions each member may speak twice, but not oftener without express leave of the judicatory. Sec. 1253.

XIX. When a question is under debate, no motion shall be received, unless to adjourn, to lay on the table, to postpone indefinitely, to postpone to a day certain, to commit or to amend, which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall always be in order.

XX. An amendment, and also an amendment to an amendment, may be moved on any motion; but a motion to amend an amendment to an amendment shall not be in order. Action on amendments shall precede action on the original motion. A substitute shall be treated as an amendment.

XXI. A distinction shall be observed between a motion to lay on the table *for the present* and a motion to lay on the table *unconditionally*—namely, a motion to lay on the table *for the present* shall be taken without debate; and if

carried in the affirmative, the effect shall be to place the subject on the docket, and it may be taken up and considered at any subsequent time. But a motion to lay on the table *unconditionally* shall be taken without debate; and if carried in the affirmative, it shall not be in order to take up the subject during the same meeting of the judicatory without a vote of reconsideration.

XXII. The previous question shall be put in this form —namely, "Shall the main question be now put?" It shall be admitted only when demanded by a majority of the members present, and the effect shall be to put an end to all debate and bring the body to a direct vote—first, on a motion to commit the subject under consideration (if such motion shall have been made); secondly, if the motion for commitment does not prevail, on pending amendments; and lastly, on the main question.

XXIII. A question shall not again be called up or reconsidered at the same sessions of the judicatory at which it has been decided unless by the consent of two-thirds of the members who were present at the decision, and unless the motion to reconsider be made and seconded by persons who voted with the majority. See Sec. 1255.

XXIV. A subject which has been indefinitely postponed, either by the operation of the previous question or by a motion for indefinite postponement, shall not be again called up during the same sessions of the judicatory unless by the consent of three-fourths of the members who were present at the decision.

XXV. Members ought not without weighty reasons to decline voting, as this practice might leave the decision of very interesting questions to a small proportion of the judi-

catory. Silent members, unless excused from voting, must be considered as acquiescing with the majority.

XXVI. When the moderator has commenced taking the vote, no further debate or remark shall be admitted unless there has evidently been a mistake, in which case the mistake shall be rectified and the moderator shall recommence taking the vote. If the House shall pass the motion to "vote on a given subject at a time named," speeches shall thereafter be limited to ten minutes. When the time named shall arrive, no further discussion shall be allowed, either as explanation or argument, but the moderator shall proceed to put to vote in their proper order all pending propositions, and also all those of which notice has been given during the discussion. Should the hour for adjournment or recess arrive during the voting, it shall be postponed to finish the vote unless the majority shall vote to adjourn, in which case the voting shall, on the reassembling of the House, take precedence of all other business till it is finished. Under this rule the "yeas and nays" shall not be called except on the final motion to adopt as a whole. This motion to fix a time for voting shall be put without debate.

XXVII. The yeas and nays on any question shall not be recorded unless required by one-third of the members present. If division is called for on any vote, it shall be by a rising vote, without a count. If on such a rising vote the moderator is unable to decide, or if a quorum rise to second a call for "tellers," then the vote shall be taken by rising and the count made by tellers, who shall pass through the aisles and report to the moderator the number voting on each side.

XXVIII. No member in the course of debate shall be allowed to indulge in personal reflections.

XXIX. If more than one member rise to speak at the same time, the member who is most distant from the moderator's chair shall speak first. In the discussion of all matters where the sentiment of the House is divided, it is proper that the floor should be occupied alternately by those representing the different sides of the question.

XXX. When more than three members of the judicatory shall be standing at the same time, the moderator shall require all to take their seats, the person only excepted who may be speaking.

XXXI. Every member, when speaking, shall address himself to the moderator, and shall treat his fellow-members, and especially the moderator, with decorum and respect.

XXXII. No speaker shall be interrupted unless he be out of order or for the purpose of correcting mistakes or misrepresentations.

XXXIII. Without express permission no member of a judicatory, while business is going on, shall engage in private conversation; nor shall members address one another, nor any person present, but through the moderator.

XXXIV. It is indispensable that members of ecclesiastical judicatories maintain great gravity and dignity while judicially convened; that they attend closely in their speeches to the subject under consideration, and avoid prolix and desultory harangues; and when they deviate from the subject, it is the privilege of any member, and the duty of the moderator, to call them to order.

XXXV. If any member act in any respect in a disorderly manner, it shall be the privilege of any member, and the duty of the moderator, to call him to order.

XXXVI. If any member consider himself aggrieved by a decision of the moderator, it shall be his privilege to appeal to the judicatory, and the question on the appeal shall be taken without debate.

XXXVII. No member shall retire from any judicatory without the leave of the moderator, nor withdraw from it to return home without the consent of the judicatory.

XXXVIII. All judicatories have a right to sit in private on business which in their judgment ought not to be matter of public speculation.

XXXIX. Besides the right to sit judicially in private whenever they think proper to do so, all judicatories have a right to hold what are commonly called "interlocutory meetings," in which members may freely converse together without the formalities which are usually necessary in judicial proceedings.

XL. Whenever a judicatory is about to sit in a judicial capacity, it shall be the duty of the moderator solemnly to announce from the chair that the body is about to pass to the consideration of the business assigned for trial, and to enjoin on the members to recollect and regard their high character as judges of a court of Jesus Christ, and the solemn duty in which they are about to act.

XLI. In all cases before a judicatory where there is an accuser or prosecutor, it is expedient that there be a committee of the judicatory appointed (provided the number of members be sufficient to admit it without inconvenience), who shall be called the "judicial committee," and whose duty it shall be to digest and arrange all the papers, and to prescribe, under the direction of the judicatory, the whole order of proceedings. The members of this committee shall be entitled, notwithstanding their performance of this duty,

to sit and vote in the cause as members of the judicatory. See Sec. 1129.

XLII. The permanent officers of a judicatory shall have the rights of corresponding members in matters touching their several offices.

XLIII. The moderator of every judicatory above the church Session, in finally closing its sessions, in addition to prayer, may cause to be sung an appropriate psalm or hymn, and shall pronounce the apostolical benediction.

XLIV. Rule 44 deals with notices of appeals and complaints to the General Assembly. Clerks of Presbyteries and Synods are directed to notify the Stated Clerk of the General Assembly twenty days before the meeting of the Assembly. The Stated Clerk of the Assembly is then to notify the Chairman of the Permanent Judicial Commission.—M. G. A., 1907, p. 449-b.

XLV. For Rule 45, see Sec. 1254.

803 Ruling Elders.—Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with pastors or ministers.—F. G., chap. v.

804 Every congregation shall elect persons to the office of ruling elder in the mode most approved and in use in that congregation. But in all cases the persons elected must be male members in full communion in the church in which they are to exercise their office.—F. G. xiii. sec. ii.

805 When any person shall have been elected to the office of ruling elder, he shall be set apart in the following manner:

After sermon the minister shall state in a concise manner the warrant and nature of the office, together with the

character proper to be sustained and the duties to be fulfilled by the officer-elect. Having done this, he shall propose to the candidate, in the presence of the congregation, the following questions—viz.:

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian Church in these United States?

4. Do you accept the office of ruling elder in this congregation, and promise faithfully to perform all the duties thereof?

5. Do you promise to study the peace, unity and purity of the church?

806 The elder having answered these questions in the affirmative, the minister shall address to the members of the church the following question—viz.:

Do you, the members of this church, acknowledge and receive this brother as a ruling elder, and do you promise to yield him all that honor, encouragement and obedience in the Lord to which his office, according to the word of God and the Constitution of this Church, entitles him?

807 The members of the church having answered this question in the affirmative by holding up their right hands, the minister shall proceed to set apart the candidate by prayer to the office of ruling elder, and shall give to him and to the congregation an exhortation suited to the occasion.—F. G., chap. xiii. sec. iv.

[The imposition of hands in ordination is in accordance with apostolic example, and is lawful and proper; its use, however, is left to the discretion of the Session of each church.—M. G. A. 1833, p. 405.]

808 Where there is an existing Session it is proper that the members of that body, at the close of the service and in the face of the congregation, take the newly ordained elder by the hand, saying in words to this purpose "We give you the right hand of fellowship, to take part of this office with us."—F. G., chap. xiii. sec. v.

809 The office of ruling elder is perpetual and cannot be laid aside at pleasure. No person can be divested of the office but by deposition. Yet an elder may become by age or infirmity incapable of performing the duties of his office, or he may, though chargeable with neither heresy nor immorality, become unacceptable in his official capacity to a majority of the congregation to which he belongs. In either of these cases he may, as often happens with respect to a minister, cease to be an acting elder.—F. G., chap. xiii. sec. vi.

810 Whenever a ruling elder, from either of these causes or from any other not inferring crime, shall be incapable of serving the church to edification, the Session shall take order on the subject and state the fact, together with the reasons of it, on their records; *provided always*, that nothing of this kind shall be done without the concurrence of the individual in question unless by the advice of Presbytery.—F. G., chap. xiii. sec. vii.

811 If any particular church by a vote of members in full communion shall prefer to elect ruling elders for a limited time in the exercise of their functions, this may be done;

provided, the full time be not less than three years and the Session be made to consist of three classes, one of which only shall be elected every year; and *provided*, that elders, once ordained, shall not be divested of the office when they are not re-elected, but shall be entitled to represent that particular church in the higher judicatories when appointed by the Session or the Presbytery. —F. G., chap. xiii. sec. viii.

812 If in the introduction of the time service it be necessary to elect one or more classes for less than three years, so as ultimately to make the classes three and the term of service three years, it is lawful to do so.—M. G. A. 1891, p. 106.

813 While, according to our Form of Government, chap. ii. sec. iv., congregations for religious worship may be formed where there may not be suitable persons to serve as ruling elders, the eldership is essential to the existence of a Presbyterian church.—M. G. A. 1833, p. 404.

814 An ordained minister cannot sustain the relation of ruling elder, although in exceptional cases, on foreign-missionary ground, it may be expedient for him to perform temporarily the functions of the office without having been specially set apart to it.—M. G. A. 1871, p. 546.

815 A meeting for the election of ruling elders can be called regularly only by the Session or by authority of some higher judicatory.—M. G. A. O. S. 1867, p. 320.

816 Should a Session refuse to call such a meeting, redress is to be sought by those feeling aggrieved in complaint to the Presbytery.—M. G. A. 1822, p. 49.

817 In a meeting called for the election of ruling elders the pastor is moderator *ex officio*. Where there is

no settled pastor the moderator of the Session appointed by the Presbytery shall preside.—M. G. A. 1886, p. 26.

818 Only communicants, without regard to age, shall be allowed to vote for ruling elders.—M. G. A. O. S. 1855, p. 299; N. S. 1859, p. 18.

819 An elder-elect is not a member of the Session, nor can he sit in a judicial case unless he be ordained.—M. G. A. N. S. 1868, p. 58.

820 When an elder is re-elected under the limited-term service, he should be reinstalled.—M. G. A. 1882, p. 98.

821 Elders elected under the limited-term service shall not be elected for a longer or shorter term than three years.—M. G. A. 1884, p. 114.

822 In home-missionary churches, when, from necessity, there can be but one elder for the time being, he may be elected for three years, and re-elected at the end of that term; and the division into classes, as provided in chap. xiii. sec. viii. of the Form of Government, shall take place as the Session can be increased in number.—M. G. A. 1883, p. 626.

823 If a member of Session be unacceptable and the matter cannot be arranged by consent, the proper step is to memorialize Presbytery.—M. G. A. O. S. 1867, p. 369.

824 When the exigency of the case may require, the Presbytery may, according to chap. x. sec. viii., declare that an elder shall cease to act.—M. G. A. O. S. 1869, p. 924.

825 A faithful acceptance of the Confession of Faith is required of those who accept office in our churches, and elders who cannot acquiesce in the decisions of the superior judicatories should resign.—M. G. A. 1882, pp. 98, 99. P. D. p. 349.

826 Where there is only one elder, and when, for any reason, it is impracticable to have more, one elder and a minister may constitute a quorum for the transaction of business, including judicial business.—M. G. A. 1836, p. 263.

827 An elder cannot be invited to sit as a corresponding member of Presbytery.—M. G. A. 1886, p. 48.

828 Jurisdiction in relation to ruling elders pertains to the Session.—B. D. 19, 47.

829 An elder, restored after suspension from *office only*, need not be re-elected by the congregation.—M. G. A. 1893, p. 151.

830 An elder receiving a certificate of dismission is subject to the jurisdiction of the Session (but shall not deliberate or vote in a church-meeting nor exercise the functions of his office) until he has become a member of the church to which he is recommended or of some other evangelical church.—B. D. 109.

831 Should he return the certificate within a year from its date, the Session shall make record of the fact, but he shall not thereby be restored to the exercise of the functions of his office previously held by him in the church. —B. D. 109.

832 The resignation of an elder should be made to the Session, and it will take effect when accepted.—M. G. A. 1883, p. 626.

833 **Sabbath-Day.**—For deliverances of the General Assembly on the Sabbath, see, in full, P. D. pp. 759–767.

834 Among the deliverances of the General Assembly may be found—

1. Recommending petitions to Congress against carry

ing and distributing the mails on the Sabbath.—M. G. A 1815, p. 597.

2. Enjoining discipline for its desecration.—M. G. A. 1828, p. 242.

3. Against traveling on the Sabbath.—M. G. A. 1874, pp. 79, 80.

4. Against the opening of art-galleries, libraries and places of amusement.—M. G. A. 1872, p. 71.

5. Against the buying and reading of secular newspapers.—M. G. A. 1880, p. 76. See Sec. 1264.

6. Recommending the use of the scriptural designations "Sabbath," "Lord's day."—M. G. A. 1876, pp. 70, 71.

835 Sabbath-Schools.—The following deliverances relating to Sabbath-schools have been made by the General Assembly:

1. All Sabbath-schools shall be under the direction, and subject to the control, of pastors and Sessions.—M. G. A. 1879, p. 558; 1881, p. 555.

2. Recommending to Sessions the appointment of superintendents and a careful oversight of all matters pertaining to the work of Sabbath-schools.—M. G. A. 1882, pp. 48, 49.

3. Admonishing against making instruction in the Sabbath-school a substitute for home-instruction.—M. G. A. O. S 1840, p. 310.

4. Enjoining the use of the Shorter Catechism as a text book.—M. G. A. O. S. 1854, p. 30; N. S. 1866, p. 278.

5. Recommending that each church defray the expenses of its own Sabbath-school as a part of its own current expenses, and that the children be educated to make their offerings directly and intelligently to the benevolent work of the Church.—M. G. A. 1887, p. 122,

836 Session.—The church Session consists of the pastor or pastors and the ruling elders of a particular congregation.—F. G., chap. ix. sec. I.

837 A special Session of ruling elders of neighboring churches to obviate delays for want of quorums is unconstitutional.—M. G. A. O. S. 1860, p. 28.

838 Of the Session, two elders, if there be as many in the congregation, with the pastor, shall be necessary to constitute a quorum.—F. G., chap. ix. sec. ii.

839 A Session in which there is but one elder, or in which an elder refuses to act and has left the church, is competent to transact all sessional acts.—M. G. A. 1888, p. 109.

840 Official acts of Session can be performed only when it is regularly convened; and when thus convened, the Session should be opened and closed with prayer, except that the opening prayer may properly be omitted after a divine service.—M. G. A. 1884, p. 113.

841 The omission of prayer, however, cannot be made a matter of exception by the Presbytery.—See Sec. 415.

842 The pastor of the congregation shall always be the moderator of the Session, except when, for prudential reasons, it may appear advisable that some other minister should be invited to preside, in which case the pastor may, with the concurrence of the Session, invite such minister as they may see meet, belonging to the same Presbytery, to preside in that case. The same expedient may be adopted in case of the sickness or absence of the pastor.—F. G., chap. ix. sec. iii.

When not presiding for the above-stated reason, the pastor is a member of the Session and may act as prosecutor in a trial.—M. G. A. 1890, p. 47.

843 It is expedient, at every meeting of the Session, more especially when constituted for judicial business, that there be a presiding minister. When, therefore, a church is without a pastor, the moderator of the Session shall be either the minister appointed for that purpose by the Presbytery or one invited by the Session to preside on a particular occasion. But where it is impracticable, without great inconvenience, to procure the attendance of such a moderator, the Session may proceed without it.—F. G., chap. ix. sec. iv.

844 There is no provision for inviting any minister not belonging to the same Presbytery to preside at a meeting of the Session; and as to the impracticability, in the absence of a settled pastor, to procure the attendance of a minister to preside, the Session, under its responsibility to the Presbytery, must be the judge.—M. G. A. N. S. 1869, p. 271.

845 Nor is there any constitutional provision for a minister not belonging to our Church to moderate a meeting of the Session.—M. G. A. N. S. 1869, p. 271.

846 Nor is a pastor-elect, by virtue of the call in progress, the moderator of the Session, but he may act as such, if a member of the same Presbytery, by invitation of the Session or by appointment of the Presbytery.—M. G. A. 1880, p. 45.

847 In congregations where there are two or more pastors they shall, when present, alternately preside in the Session.—F. G., chap. ix. sec. v.

848 The church Session is charged with maintaining the spiritual government of the congregation. For this purpose they have power—1. To inquire into the knowl-

edge and Christian conduct of the members of the church; 2. To call before them offenders and witnesses, being members of their own congregation, and to introduce other witnesses, where it may be necessary, to bring the process to issue, and when they can be procured to attend; 3. To receive members into the church; 4. To admonish, to rebuke, to suspend or to exclude from the sacraments those who are found to deserve censure; 5. To concert the best measures for promoting the spiritual interests of the congregations; and 6. To appoint delegates to the higher judicatories of the Church.—F. G., chap. ix. sec. vi.

849 To the Session belongs original jurisdiction of the members and officers of a particular church.—B. D. 19, 109.

850 The censures to be inflicted by the Session are, admonition, rebuke, suspension or deposition from office, suspension from the communion of the church, and, in the case of offenders who will not be reclaimed by milder measures, excommunication.—B. D. 35.

851 The vote of the Session, with or without an accompanying public confession and covenant, is the act upon which membership depends.—M. G. A. N. S. 1865, pp. 22, 23.

852 The Session has control of the music of the church.—M. G. A. 1884, p. 115.

853 The examination of candidates for membership should always be in the presence of the Session, except in special cases of sickness or other hindrances, when the duty may be performed by a committee under direction of the Session.—M. G. A. 1885, p. 638.

854 As regards the church-building, Sabbath-school

and lecture-room, the use of either can be granted only with the consent of the Session.—M. G. A. 1874, p. 84.

855 For the powers of the Session when the church is vacant and in the settlement of a pastor, see Form of Government, chap. xv. secs. i., ii.; chap. xxi.

856 The pastor has power to convene the Session when he may judge it requisite, and he shall always convene them when requested to do so by any two of the elders. The Session shall also convene when directed to do so by the Presbytery.—F. G., chap. ix. sec. viii.

857 Every Session shall keep a fair record of its proceedings, which record shall be at least once in every year submitted to the inspection of the Presbytery.—F. G., chap. ix. sec. ix.

858 All proceedings of the church shall be reported to, and reviewed by, the Session, and by its order incorporated with its records.—B. D. 72.

859 A Session can receive members only in the organization of which it is the governing body.—M. G. A. 1893, p. 86.

860 Sessions are enjoined, when practicable, to hold monthly meetings.—M. G. A. 1890, p. 132.

861 Also to appoint a standing committee on systematic beneficence.—M. G. A. 1892, p. 195.

862 It is important that every church Session keep a fair register of marriages, of baptisms, with the times of the birth of the individuals baptized, of baptized persons admitted to the Lord's Table, and of the deaths and other removals of church-members.—F. G., chap. ix. sec. x.

863 Each Session shall keep a roll of members who have removed out of the bounds of the congregation with-

out obtaining a certificate of dismission, and have, after being advised, refused to apply for such certificate. This roll shall state the relation of each to the church, and such members shall be subject to the jurisdiction of the Session. —B. D. 50.

864 The names of ordained ministers ought not to be enrolled as members of the church they serve.—M. G. A. O. S. 1843, p. 176. See, also, Secs. 999–1018, 1276–1282.

865 Standards, The.—What they embrace.—See under CONSTITUTION, Sec. 223.

866 How amended.—See under AMENDMENTS, Sec. 224.

867 Synod.—As a Presbytery is a convention of the bishops and elders within a certain district, so a Synod is a convention of the bishops and elders within a larger district, including at least three Presbyteries—F. G., chap. xi. sec. i.

868 The Synod may be composed, at its option, with the consent of a majority of its Presbyteries, either of all the bishops and an elder from each congregation in its district, with the same modifications as in the Presbytery, or of equal delegations of bishops and elders, elected by the Presbyteries on a basis and in a ratio determined in like manner by the Synod itself and its Presbyteries.—F. G., chap. xi. sec. i.; M. G. A. 1882, p. 97.

869 Any seven ministers belonging to the Synod who shall convene at the time and place of meeting, with as many elders as may be present, shall be a quorum to transact synodical business; *provided* not more than three of the said ministers belong to one Presbytery.—F. G., chap. xi. sec. ii.

870 According to the decision of the Assembly that

"ministers are not only preachers and administrators of sealing ordinances, but also ruling elders in the very nature of their office," a quorum may consist wholly of ministers. —M. G. A. O. S. 1844, p. 370.

871 A moderator cannot change the time of meeting of a Synod; this must be done by the Assembly.—M. G. A. O. S. 1848, p. 36; N. S. 1854, p. 500.

872 Whenever, from any cause, it shall be necessary to change the place of the regularly-appointed meeting of a Synod, the stated clerk shall, at the request of the stated clerks of at least three-fourths of its Presbyteries, be authorized to secure another place of meeting, and to issue his official call for the meeting of the Synod accordingly.—M. G. A. 1884, p. 78.

873 According to chap. xix. sec. ii. of the Form of Government, a Synod may hold a *pro re nata* meeting.—M. G. A. 1878, p. 118.

874 Synods shall not hold sessions on the Sabbath.—M. G. A. 1834, p. 445.

875 The same rule as to corresponding members which was laid down with respect to the Presbytery shall apply to the Synod.—F. G., chap. xi. sec. iii.

876 The Synod has power: 1. To receive and issue all appeals regularly brought up from the Presbyteries, *provided* that in the trial of judicial cases the Synod shall have power to act by commission, in accordance with the provisions on the subject of judicial commissions in the Book of Discipline; 2. To decide on all references made to them, its decision on appeals, complaints and references which do not affect the doctrine or Constitution of the Church being final; 3. To review the records of Presby-

teries and approve or censure them; 4. To redress whatever has been done by Presbyteries contrary to order; 5. To take effectual care that Presbyteries observe the Constitution of the Church; 6. To erect new Presbyteries and unite or divide those which were before erected; 7. Generally to take such order with respect to the Presbyteries, Sessions and people under their care as may be in conformity with the word of God and the established rules, and which tend to promote the edification of the Church; 8. And, finally, to propose to the General Assembly for their adoption such measures as may be of common advantage to the Church. —F. G., chap. xi. sec. iv. See Secs. 1288–1291.

877 The Synod has appellate, but not original, jurisdiction.—B. D. 19.

878 It has jurisdiction over the members of an extinct Presbytery, may transfer them to any Presbytery within its bounds, and also may determine any case of discipline begun by the Presbytery and not concluded.—B. D. 113.

879 The Synod shall convene at least once in each year; at the opening of which a sermon shall be delivered by the moderator, or, in case of his absence, by some other member; and every particular session shall be opened and closed with prayer.—F. G., chap. xi. sec. v.

880 Exceptions have been taken to the records of Synod which did not record the fact that a sermon was preached at the opening session.—1827, p. 205; O. S. 1856, p. 520.

881 Also to the omission of opening and closing with prayer.—M. G. A. 1872, p. 68.

882 It shall be the duty of the Synod to keep full and fair records of its proceedings, to submit them annually to

the inspection of the General Assembly, and to report to the Assembly the number of its Presbyteries, and of the members and alterations of the Presbyteries.—F. G., chap. xi. sec. vi.

883 The General Assembly has decided that absentees from meetings of Synod must be recorded.—M. G. A. 1882, p. 94.

884 And be called to answer.—M. G. A. 1873, p. 506.

885 That judicial cases must be described.—M. G. A. 1883, p. 688.

886 And reasons for decision on them be recorded. —M. G. A. O. S. 1861, p. 315.

887 That papers adopted must be recorded.—M G. A. 1884, p. 116.

888 That resolutions adopted must be recorded.—M. G. A. O. S. 1861, p. 315.

889 That the Narrative on the State of Religion must be recorded.—M. G. A. 1870, p. 91.

890 That records must be presented annually.—M. G. A. 1872, p. 68.

891 And that they shall be kept without abbreviations. —M. G. A, 1883, p. 688.

892 And that they shall be read and approved before adjournment.—M. G. A. 1884, p. 116.

893 And be attested by the stated clerk.—M. G. A. N. S. 1862, p. 28.

894 Synodical records may be kept in printed form, *provided*, 1. That such printed minutes be complete and accurate in all details; 2. That they be uniform as to size of page with the minutes of the Assembly; 3. That the copy submitted by each Synod to the Assembly for revie-

be attested by the certificate of the stated clerk in writing, and that blank pages be left at the end for recording any exceptions that may be taken; 4. That at least two additional copies of each and every issue be transmitted to the stated clerk of the Assembly, and two deposited in the library of the Presbyterian Historical Society.—M. G. A. 1884, p. 75.

895 The same principle of action in regard to keeping records applies to all our judicatories.—M. G. A. 1889, p. 101.

896 The Synod shall make a special record of all judicial decisions and send it up to the Assembly.—M. G. A. 1885, p. 662.

897 The Synod shall also send up to the Assembly a report on systematic beneficence.—M. G. A. 1879, pp. 622, 623.

898 Also a report on temperance.—M. G. A. 1887, p. 256.

899 Temperance.—The uniform testimony of the General Assembly on this subject has been condemnatory of the use, manufacture and traffic in ardent spirits, and in favor of total abstinence from them as a beverage.

900 In 1818, 1865, O. S., 1866 N. S., 1877 (p. 558), deliverances were made to the effect "that total abstinence from all intoxicating drinks as a beverage is demanded from every Christian by the condition of society, the purity of the Church and the word of God."

901 In 1830 the Assembly, while disclaiming to encroach upon the rights of private judgment, expressed its very deep regret that any members of the Church of Christ should at the present day, and under existing circumstances

feel themselves at liberty to manufacture, vend or use ardent spirits.—M. G. A. 1830, p. 298.

902 In 1877, Sessions were called upon "to guard carefully the purity of the Church by refusing to admit to membership or to retain those within her pale who are engaged in the manufacture or sale of intoxicating liquors as a beverage, or who derive their livelihood from this sinful traffic."—M. G. A. 1877, p. 558.

903 In 1880 the Assembly reiterated the judgments of former Assemblies on the subject, and against the renting of one's property knowingly for such manufacture and sale. –M. G. A. 1880, p. 75.

904 Similar testimony was borne in 1883, in which the Assembly declared "that, in view of the evils wrought by this scourge of our race, the Assembly would hail with acclamations of joy and thanksgiving the utter extermination of the traffic in intoxicating liquors as a beverage by the power of Christian conscience, public opinion and the strong arm of the civil law."—M. G. A. 1883, p. 656; 1884, p. 73; 1885, p. 666. See Sec. 961.

905 In 1881 the General Assembly appointed the "Permanent Committee on Temperance," having for its object the quickening and union of our Synods and churches in suitable measures for promoting the temperance reform.—M. G. A. 1881, p. 537.

906 By order of the Assembly, all our church courts are recommended to appoint a standing committee on temperance; presbyterial standing committees are directed to prepare and send to the Permanent Committee a distinct Temperance Narrative on or before the first of April, the same to be incorporated in the report to be made by the

Permanent Committee to the Assembly.—M. G. A. 1885, p. 667.

907 In 1887 this committee was reorganized, with its headquarters in Pittsburgh, Pennsylvania, when the following resolution was adopted: "*Resolved*, That this Assembly reiterates and emphasizes the deliverances of former Assemblies in reference to the sin of intemperance, the unspeakable evil and wrong of the liquor traffic, the use of intoxicating drinks as a beverage and the duty of all members of our churches to encourage and promote the cause of temperance in every legitimate way, and especially by the power of personal influence and example, and by the strong arm of the civil law."—M. G. A. 1887, p. 127.

908 In reaffirming its former testimony against the liquor traffic the Assembly recommends vigorous efforts for securing prohibitory laws in all our States and Territories. Its action, however, is not to be construed as the advocacy of any particular political party.—M. G. A. 1890, p. 83.

909 Total abstinence from the use of tobacco by our ministers, elders and candidates is recommended.—M. G. A. 1892, p. 217.

910 **Theological Seminaries.**—In the exercise of its right of veto vested in it by the compact of 1870—M., p. 63—the Assembly disapproved of the appointment of Prof. Briggs, by transfer from one chair to another, in the Union Theological Seminary of New York.—M. G. A. 1891, p. 97.

911 The above-mentioned exercise of a veto power was based upon the following plan, as proposed by the Directors of the aforesaid Seminary, and adopted by the Assembly:

1. Accepting the offer so generously made by the Directors of the Union Theological Seminary, in New York—a seminary independent hitherto of all direct ecclesiastical control—to invest the General Assembly with the right of a *veto* in the election of professors in that institution, the Assembly would invite all those theological seminaries not now under the control of the General Assembly to adopt at their earliest convenience the same rule and method, to the end that, throughout the whole Presbyterian Church, there may be uniform and complete confidence in those entrusted with the training of our candidates for the ministry.

2. That the several Boards of Directors of those seminaries which are now under the control of the General Assembly shall be authorized to elect, suspend, and displace the professors of the seminaries under their care, subject in all cases to the veto of the General Assembly, to whom they shall annually make a full report of their proceedings, and to whom their minutes shall be submitted whenever the Assembly shall require them to be produced. These Boards shall further be authorized to fix the salaries of the professors, and to fill their own vacancies, subject in all cases to the veto of the Assembly.—M. G. A. 1870, pp. 53, 148, 149.

912 In 1871 the Assembly declared that the act subjecting the election of a professor to the veto of the Assembly is that such election be reported to the next Assembly thereafter; and if not vetoed by that Assembly the election shall be regarded as complete.—M. G. A. p. 581.

913 In 1892 the Assembly, under the conviction that the Church should have control over its theological sem-

inaries, appointed a committee to take into consideration the whole subject and confer with the directors and trustees of these institutions. The second report of this committee, presented in 1894, was adopted by the Assembly. The first of the resolutions of the report, while the law for seminaries hereafter to be established (see Res. 2), is as yet only tentative as to existing seminaries (see Res. 3). The resolutions are as follows:

First. That each and all the seminaries of the Church be requested to secure at the earliest moment practicable, such changes in their charters, or amendments thereto, as will provide—

(*a*) That all their funds and property, subject to the terms and conditions of existing or specific trusts, shall be declared to be held by them in trust for the Presbyterian Church in the United States of America, for the purposes of theological education according to the standards of said Church, and that no part of the funds and property so held in trust shall be used for any other purpose than for theological education in the doctrines set forth in the standards of the Presbyterian Church in the United States of America.

(*b*) That the election of the trustees, directors or commissioners, or whatever the bodies governing the teaching or property shall be named, shall be subject to the approval of the next succeeding General Assembly, and that no election shall take effect until approved by the General Assembly; failure of the General Assembly to which said elections are reported for approval to act thereon shall be regarded as approval of said elections.

(*c*) That the election, appointment or transfer of all professors and teachers in all seminaries shall be submitted

to the next succeeding General Assembly for its approval, and that no such election, appointment or transfer shall take effect, nor shall any professor or teacher be inducted into office until his election, appointment or transfer shall have been approved by the said General Assembly; failure of the General Assembly to which the said elections, appointments or transfers are reported for approval to act thereon shall be regarded as approval thereof, and that all of said professors and teachers shall be either ministers or members in good standing of the Presbyterian Church in the United States of America.

(*d*) That in the event of the violation of any of the terms of said amendments, or the misuse or the diversion of the funds or property held by them, then the General Assembly shall be empowered to provide against such violation of the provisions of said charters, and for the enforcement of the same, and for the protection of the trusts on which said property and funds are held, in such manner, and in the name of such person or corporation, as it may direct by resolution certified by its clerk, in any civil court having jurisdiction over the corporations whose charters are so amended.

Second. That all seminaries hereafter established or organized shall contain in their charters the foregoing provisions as an essential part thereof, before they shall be recognized as in connection with the Presbyterian Church in the United States of America.

Third. That the General Assembly, having adopted the foregoing resolutions, shall appoint a committee of fifteen persons to confer with the various seminaries, with a view to securing their approval of said resolutions, and their

consent to said changes in their charters, and for the purpose of aiding them by counsel and otherwise in securing the necessary changes and amendments to the respective charters herein recommended; it being understood that the adoption of said resolutions is without impairment of any of the rights of the General Assembly, or of said seminaries, that may have accrued by the compact of 1870; and said committee to make report to the next General Assembly for final action on this whole subject by the Assembly. See Sec. 962.

914 The Assembly also enjoined the Board of Education to aid such students only, as may be in attendance upon seminaries approved by the Assembly.—M. 1893, p. 161. See Sec. 953.

915 **Trustees.**—Our Form of Government, chap. vi., in defining the duties of deacons, declares that "to them may be properly committed the management of the temporal affairs of the church;" yet in many of our churches these affairs are committed to trustees elected by the congregation.

916 When, however, a particular church commits the management of its temporal affairs to a board of trustees, the greatest care should be taken that the charter under which they are incorporated contains no provisions which shall in any respect contravene the principles and order of the Presbyterian Church.—M. G. A. O. S. 1838, p. 26.

917 Trustees have no control of money collected for the poor, which control belongs to the deacons; nor of contributions made for benevolent objects, the control of which belongs to the Session.—F. G., chap. vi.; D. W., chap. vi.

918 It is not competent for trustees to make any

change in the salary of the pastor, which, being of the nature of a contract, can be changed only with the mutual consent of the contracting parties—that is, the pastor and the congregation—subject, of course, to review by the Presbytery.

919 When a church-edifice is held by trustees, the legal title is vested in them; and, having the title, the custody and care of the property pertain to them for the uses and purposes for which they hold the trust. These uses and purposes are the worship of God, and the employment of such other means of spiritual improvement as may be consistent with the Scriptures and according to the order of the Church; to which may be added congregational meetings for business relating to the church or the corporation.—M. G. A. O. S. 1863, p. 43.

920 By the Constitution of the Church, the Session is charged with the supervision of the spiritual interests of the congregation, and this includes the right to direct and control the use of the building for the purposes of worship.—M. G. A. O. S. 1863, p. 43.

921 This being the principal purpose of the trust, the trustees are bound to respect the wishes and action of the Session as to the use and occupation of the house of worship, and have no legal right to grant the use of it for purposes which the Session disapprove.—M. G. A. O. S. 1863, p. 44.

922 In 1893 the Assembly emphasized its former deliverances respecting the authority of Sessions and trustees respectively, and reaffirmed the exclusive authority of the Session over the worship of the church, including the music, the use of the church buildings and the times and places

of preaching. This was rendered necessary by many complaints against the unwarranted assumption of powers by trustees which are plainly in conflict with the Constitution of the Church.—M., p. 90.

923 In making the above deliverance the Assembly enjoins upon the churches loyal adherence to our Form of Government, which provides that the authority of the Session over all matters of worship is paramount. It also recommends that all such questions be treated by the Session with Christian tact and courtesy, in the spirit of love and forbearance.—M., p. 90.

924 In order to define the true relation and authority of Trustees, and, if possible, to adopt some plan by which the temporal affairs of churches may be so conducted as to avoid conflict with the constitutional authority of the Session, the whole matter was referred to a committee for careful consideration.—M. G. A. 1892, p. 52; 1893, pp. 87–9.

925 Charters for churches should carefully describe the trust upon which property is held.—M. G. A. 1889, p. 17.

926 For the disposition of the property of defunct churches, see M. G. A. 1889, p. 18.

927 In 1872 the Supreme Court of the United States decided that in the use of the property for all religious services or ecclesiastical purposes the trustees are under the control of the church Session.—M. G. A. O. S. 1863, p. 43; 1872, p. 181, Appendix.

928 In 1874 the General Assembly declared "that the Constitution of our Church charges the Session with the supervision of the spiritual interests of the congregation and all the services and matters pertaining thereto, and

that any action by the board of trustees, unauthorized by the congregation, tending to annull or contravene in any way such supervision and control is illegal and void." At the same time, it decided "that, as regards the church-building, the Sabbath-school and lecture-room, the trustees have no right to grant or to withhold the use of either against the wishes or consent of the Session."—M. G. A. 1874, p. 84.

929 In any case of conflict between the trustees and the Session the proper appeal is, first, to the persons composing the congregation, to whom the trustees are responsible; secondly, to the Presbytery for their advice; and finally, if necessary, to the legal tribunals.—M. G. A. O. S. 1863, pp. 43, 44; see also P. D., pp. 108–111.

930 Unitarianism.—For testimony against, see P. D., pp. 219, 220.

931 Unitarian baptism is invalid.—M. G. A. 1814, p. 549.

932 A Unitarian minister shall not be invited to the privileges of a corresponding member in our judicatories. —M. G. A. 1886, p. 110.

933 Universalism.—For testimony against, see P. D., pp. 219, 220.

934 Women, Ministrations of.—The General Assembly, in its Pastoral Letter in 1832, approved of meetings of pious women by themselves for conversation and prayer, but at the same time declared that to teach and exhort or to lead in prayer in public promiscuous assemblies are clearly forbidden to women in the holy oracles.—M. G. A. 1832, p. 378.

935 In 1872, in answer to an overture "for such rules as shall forbid the licensing and ordaining of women to

the gospel ministry, and the teaching and preaching of women in our pulpits," the following deliverance was adopted: "That there is no necessity for a change in the Constitution of the Church touching this question, and the memorialists are referred to the deliverance of the Assembly of 1832, which expresses its judgment."—M. G. A. 1872, p. 89.

936 As further expressive of its views on the ministrations of women, the General Assembly in 1878 sustained the decision of the Synod of New Jersey as against the appeal of Rev. I. M. See, declaring, with the Synod, that the Scriptures "do prohibit the fulfilling by women of the offices of public preachers in the regular assemblies of the Church."

937 At the same time, the Assembly find great pleasure in calling attention to the enlarging efforts and the growing influence of the women of the Presbyterian Church in the work committed to the denomination, and point with peculiar satisfaction and emphatic approbation to the noble record to which these women are daily adding by their efficiency and devotion.—M. G. A. 1878, p. 103.

938 Sessions may appoint godly and competent women, in full communion with the Church, for such ministrations to bodily and spiritual needs as may properly come within their sphere.—M. G. A. 1893, p. 170.

939 Participation by women in assemblies for worship in the church is left to the discretion of each Session.—M. G. A. 1893, p. 114.

940 **Young People's Societies.**—The Assembly emphasizes the importance of a loving oversight of our young people, of the need of instructing them in the privi-

leges and obligations of their covenant relations to the Church, and of giving special attention to such organizations as shall secure their culture and development.—M. G. A. 1889, p. 102; 1893, pp. 124–128. See Sec. 1330.

941 For model constitution of such societies, see M. G. A. 1893, p. 127.

SUPPLEMENT.

1895–1912.

By Rev. W. H. Roberts, D. D., LL. D.,
Stated Clerk of the General Assembly.

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942 Absentees from Judicatories.—Names should be reported.—M. G. A., 1907, p. 242. See also 1–31. (See also *Church Members.*)

Anti-Saloon League. See *Non-ecclesiastical.*

943 Appeals.—An Appeal is the removal of a judicial case, by a written representation, from an inferior to a superior judicatory, and may be taken by either of the original parties from the final judgment of the lower judicatory. These parties shall be called Appellant and Appellee. Final judgments in judicial cases shall be subject to reversal and modification only by appeal, and no judicatory, from whose final judgment an appeal shall have been taken, shall be heard in the appellate judicatory, further than by the reading of the dissents, protests, and written opinions of its members, assenting to or dissenting from its judgments.—B. D., Sec. 94. See also Item 460, p. 84.

944 Amend and alter B. D., Sec. 95, by striking out the words "or complaint" in the third line of said section.

945 Amend and alter the last clause of B. D., Sec. 75, by omitting the words "or complaint," so that it

shall read: Provided, that no judicial decision shall be reversed, unless regularly taken up on appeal.

946 Amend and alter B. D., Sec. 99, by striking out Subsection 3, which reads: Opportunity shall be given to the members of the judicatory appealed from to be heard.—M. G. A., 1902, p. 158.

947 Withdrawal of charges by a prosecutor is not subject to appeal or complaint by a defendant.—M. G. A., 1896, p. 128.

948 Presbytery is not to vote on an appeal in which it is interested.—M. G. A., 1897, p. 129.

949 Reasons must be assigned for refusing to entertain an appeal.—M. G. A., 1897, p. 95.

950 Appeals and complaints must be tried by a judicatory as a whole when there are not sufficient members present to constitute a Judicial Commission.—M. G. A., 1898, p. 139.

951 Appellant or complainant has ten full days after action taken within which to enter an appeal or complaint.—M. G. A., 1900, p. 23.

952 Appeals cannot be taken against obedience to instructions of the Assembly.—M. G. A., 1901, p. 48.

953 Judicial decisions cannot be reversed by review of records.—M. G. A., 1901, p. 165; B. D. 75.

954 Appeals can be dismissed by Assembly because cases do not affect the doctrine or constitution of the Church.—M. G. A., 1904, p. 84.

955 Judicial cases to be so recorded as to clearly reveal the nature of the cases and the findings.—M. G. A., 1905, p. 212.

956 No party to any appeal or complaint to any superior judicatory shall circulate, or cause to be circulated, among members of said judicatory, any written or printed

arguments or briefs upon any matter in question, before the disposition of the question by the judicial committee or other body hearing the same, except by request or direction of the committee or body charged with the consideration thereof.—B. D., Sec. 76 a. M, G. A., 1911, p. 203. (See also *Complaints.*)

957 **Assembly Herald.**—This newspaper, as the medium of communication between our Boards and the members of our Church, is heartily endorsed and its circulation urged.—M. G. A., 1895, *seq.*

958 **Baptism.**—The doctrine of baptism is adequately set forth in the Standards, and all interdenominational intercourse ought to be regulated in accordance with it.—M. G. A., 1899, p. 54.

959 *Mode of Baptism.*—The Confession of Faith, chap. xxviii., sec. iii., to be accepted as final authority. Right mode, either sprinkling or pouring.—M. G. A., 1908, p. 220.

960 New chap. vii., D. W., adopted, M. G. A., 1908, p. 213. Simply a new arrangement, and was amended M. G. A., 1912, p. 127, by inserting in the baptismal formula the words, "calling him by name."

Beneficence. See *Systematic Beneficence.*

961 **Boards of the Church.**—Boards have such authority and functions only as are delegated to them by the General Assembly.—M. G. A., 1909, p. 191.

962 A roll call by each Presbytery shall be made at one of its stated meetings, to ascertain if each church has contributed to each of our Boards, and if not, why not. —M. G. A., 1901, p. 86.

963 Each Presbytery is enjoined to inquire of the churches under its care if they have taken collections for he Boards. Also that reasons should be required of

non-giving churches for their failure. This Assembly reaffirms its deliverance made in 1894, p. 147, that each of its Synods, Presbyteries, and churches should give its just share of the funds needed to prosecute the work of the Boards of the Church; and that the amount which a Synod, Presbytery, or church is able to expend upon itself in the erection of edifices and in congregational expenses is a fair basis upon which to estimate what should be given to benevolent work beyond local bounds. —M. G. A., 1895, p. 84. (See also *Budget*, *Systematic Beneficence* and *Women*.)

964 Book of Common Worship.—Authorized to be published, and approved for voluntary use.—M. G. A., 1906, p. 122.

965 Budget.—The Executive Commission, in conference with the Boards, prepares an Annual Budget for the work of the Boards.—See M. G. A., 1912, p. 250. The preparation and general administration of the Budget is primarily in the care of the Joint Executive Committee,—M. G. A., 1912, pp, 247, 257.

966 (*a*) *The Boards.*—We recommend that financial work in connection with the Budget, so far as church collections are concerned, should be done through Synodical and Presbyterial committees working with the Joint Executive Committee. The Permanent Agencies should be responsible, through their own agents and committees, for all educational and inspirational work.

967 That it is indispensable to the best interests of the life and work of the Church and to the success of the Budget Plan, that each Board should have the fullest and freest educational access to the Church, and that it would be injurious and intolerable to limit the right or duty of each Board, working harmoniously with all the

other Boards, to supply the Church with the fullest information about its work, to carry on the most effective educational propaganda in its power, and to maintain direct relations with the Synods, Presbyteries, and particular churches.

968 That in carrying out the Budget Plan, the integrity of the Presbyterial Committees should be maintained, so that the Boards may continue to have direct communication with the churches through Committees representing them severally, and that the Plan does not sever the existing financial relations of any of the Boards or Agencies, with the Synodical and Presbyterial Committees entrusted with their interests respectively.—M. G. A., 1912, p. 250.

969 (*b*) *The Churches*,—That the attention of the churches is called to the distinction between the contributions as given in the *Minutes* of the General Assembly, and the contributions as given in the official Reports of the Boards, and to the fact that the Budget is based on the latter.

970 That the Sessions and Trustees of the churches be asked to call a joint meeting, at their convenience, to determine their Budget for local support and benevolences for the ensuing year, in accordance with the action of the General Assembly of 1911, p. 193.

971 That the Sessions of all our churches be asked to secure statements from their treasurers of all receipts and disbursements of benevolences, properly audited, prior to the report of the Sessions to the Presbyteries, and that such statements be made part of the Minutes of the Sessions.—M. G. A., 1912, p. 250.

972 The one-budget should be made only after conference with all interests involved, should be definite as

to the amounts for local support, for the Boards and other causes, and also as to the amounts to be raised by the Women's Societies, and other organizations of the local Church.—M. G. A., 1912, p. 261.

973 Even in the one budget system regard should always be had to the preferences of individual subscribers for particular causes.—M. G. A., 1912, p. 261.

974 That the Joint Executive Committee secure from the Session of each church the name and address of some representative man in each congregation with whom, as well as the pastor, it may communicate on all matters.—M. G. A., 1912, p. 250.

975 (*c*) *Special Appeals.*—That the General Assembly counsels all of the Benevolent Agencies of the Church to refrain from any special appeals for Church offerings that will interfere with the most complete operation of the Budget.—M. G. A., 1912, p. 250.

976 **Candidates.**—That the most effectual measures may be taken to guard against the admission of insufficient men into the sacred office, it is recommended that no candidate, except in extraordinary cases, be licensed, unless, after his having completed the usual course of academical studies, he shall have studied divinity at least two years under some approved divine or professor of theology.—F. G., chap. xiv., sec. vi.

977 And no candidate shall receive license to preach until he has been under the care of Presbytery for at least one year, except in extraordinary cases and by consent of three-fourths of the members of Presbytery present.—F. G., chap. xiv., sec. vi.—M. G. A., 1901, p. 157.

978 Form of Government, chap. xiv., sec. iv., amended by the addition after the words "Sacraments

and Church Government" of the words following: "Provided, that if the examination in theology be unsatisfactory to one-fourth of the presbyters present, they may demand a further examination, in writing, on questions proposed by them, and by the Presbytery, questions and answers to be filed by the Presbytery. In lieu of examinations in Latin, and in the arts and sciences, the Presbytery shall have discretion to accept his diploma of Bachelor or Master of Arts. And in order to make trial of his talents to explain and vindicate, and practically to enforce the doctrines of the Gospel, the Presbytery shall require of him: (1) A thesis in Latin, or other language, on some common head in divinity; (2) a critical exercise in exegesis; (3) a lecture, or exposition of several verses of scripture; and (4) a popular sermon.—M. G. A., 1911, p. 197.

979 Candidates for licensure, in addition to the examination required by chap. xiv., sec. vi., of F. G., shall be diligently examined in the English Bible; and shall be required to exhibit a good knowledge of its contents, and of the relation of its separate parts and portions to each other.—C. R., No. 2.

980 Every applicant seeking to be taken under the care of Presbytery as a candidate for the ministry shall file his application at least three months before the meeting of Presbytery, addressing the same to the Chairman of the Education Committee of the Presbytery, in the care of the Stated Clerk, in order that the Committee may have ample time to make a careful investigation of his Christian character, physical and mental qualifications, and his previous education; and no person shall be received by Presbytery as a candidate for the ministry who has not been recommended by the Session of the

church of which he is a member, under whose care he shall have been for a period of at least six months. And no exception shall be made to this rule without a unanimous vote of Presbytery.—C. R., No. 3.

981 The following recommendation as to candidates for the ministry was adopted by the General Assembly, viz.:—"That the Board of Education is hereby directed to prepare a blank, to be signed by the candidate seeking aid from its funds, in which application shall be set forth the extent of his inability to provide for himself the necessary funds for his education. It shall also contain a pledge from him that if, at any time during his course of study, he should wish to abandon the ministry, or if he ceases to adhere to the Standards of the Presbyterian Church, or if he changes his place of study contrary to the direction of the Presbytery, or if he withdraws from connection with the Church, he will refund to the Board of Education all moneys received by him therefrom. This provision shall not apply to those who, by reason of ill health or other providential reasons, are prevented from carrying out their purpose."—M. G. A., 1900, p. 71.

982 Parts of trial need not be heard in open Presbytery—M. G. A., 1901, p. 166.

983 That the Assembly commends the steps taken by some of the Presbyteries for maintaining a more vital relation with candidates under their care, and a closer supervision of their studies, and that this Assembly directs the Presbyteries to exercise the utmost vigilance in all such matters.—M. G. A., 1904, p. 62.

984 Foreign Mission Candidates, Form of Gov., section x., chapter xv., does not include such.—M. G. A., 1906, p. 195.

985 Annual examinations of candidates required, in person or by letter.—C. R., No. 3, Sec. 2.

986 Presbyteries to satisfy themselves that students are in hearty accord with Presbyterian and Evangelical doctrines.—M. G. A., 1909. p. 165 ; C. R., No. 3.

987 All candidates to be encouraged to pursue appropriate studies in Greek, and such other studies as will best prepare them for their theological course.—M. G. A., 1912, p. 207.

988 Candidates for the ministry not to preach before middle year of seminary course.—M. G. A., 1912, p. 92. (See also *Doctrine*, *Ordination*, and *Theological Seminaries*.)

989 Catechism, Intermediate.—An intermediate catechism, prepared by a Committee, was approved by the Assembly in 1912. It is not a substitute for the Shorter Catechism, but may be "useful" not only as a form of sound words for instruction in home and Sabbath-school, but also as a manual which pastors may use in the preparation of young persons for membership in the church.—M. G. A., 1912, p. 107.

990 Church, Independence of the.—The General Assembly of the Presbyterian Church in the United States of America recognizes the authority of the civil courts in all matters relating to property rights, and submits to the final decisions of the highest courts in determining the ownership of property, even when the grounds of the decisions may not be acceptable.

According to the relations between Church and State which have arisen and have been maintained since the adoption of the Constitution of the United States, which are commonly summarized in the phrase, "The separation of Church and State," every ecclesiastical organ-

ization does claim the right to have its decisions concerning its own doctrinal beliefs and teachings accepted by the civil courts as authoritative, even in cases where the disposition of property may be determined by such ecclesiastical decisions.

The relations of the Church and the State in the United States have been so harmonious, and so conducive to the good of both institutions, since the adoption of the principle which asserts the supremacy of the civil courts when acting within their well-defined sphere, and the supremacy of the Church courts when acting within their equally well-defined sphere, that when the civil courts discuss doctrinal questions and set aside or misapply the decisions of Church courts on the same doctrinal questions, all Churches in our country may feel warranted in expressing alarm lest this benevolent principle be impaired, and can rightfully and without discourtesy to the State reaffirm their independence in determining their own doctrinal beliefs.—M. G. A., 1909, p. 175.

991 The General Assembly declares that the Civil Magistrate, that is, the State, to use the language of the Confession of Faith, may not in the least "interfere in matters of faith"; and that the separation of Church and State, now effected everywhere in this nation; conjoined with the full religious liberty accorded to every American citizen as his natural right; in the language of the Supreme Court of the United States, involve "that whenever questions of discipline or of faith or ecclesiastical rule, custom, or law have been decided by the highest Church judicatories to which the matter has been carried, the legal tribunals must accept such decisions as final, and as binding on them in their application to the case before them."—M. G. A., 1910, p. 212.

992 Church, The Particular.—Churches transferred by Assembly from one Synod to another, conditioned on approval of Presbyteries and Synods interested.—M. G. A., 1912, pp. 165, 166.

993 Property of dissolved church can be taken charge of by Trustees of Presbytery.—M. G. A., 1909, p. 197.

994 Presbytery has full power to dissolve a church without consent or request of the members. M. G. A., 1909, p. 196.

995 When a church is dissolved, the fact should be certified to the Board of Church Erection.—M. G. A. 1901, p. 58.

996 Religious services in the edifice of a dissolved church are under the authority of Presbytery.—M. G. A., 1909, p. 197.

997 Union of small churches recommended.—M. G. A., 1912, p. 169.

998 When request for union of congregations has been determined by Presbytery as in order, and Presbytery has acquired jurisdiction, then the acts of Presbytery in uniting congregations are constitutional and regularly effected.—M. G. A., 1908, p. 225.

999 Church Members.—1. *Reception.*—What evidence of standing is to be deemed the equivalent of a certificate in the case of persons coming from denominations which do not give certificates to a Presbyterian church? It is recommended that, in the absence of satisfactory testimonials as to church membership or of a personal knowledge of the piety and good standing of such persons in other evangelical churches, the applicant is to be received on a profession of faith in Christ. —M. G. A., 1897, p. 132.

1000 The Sessions of our churches are called upon to guard carefully the purity of the Church by refusing to admit to membership, or to retain those within its pale, who are engaged in the manufacture and sale of intoxicating liquors as a beverage, or who derive their livelihood from this sinful traffic.—M. G. A., 1902, p. 100; 1912, p. 118.

1001 Conditions of church membership are a professsion of faith in Christ and obedience to Him, followed by baptism.—M. G. A., 1911, p. 241.

1002 Applicants to be examined as to the credibility of their profession of faith.—M. G. A., 1912, p. 28.

1003 Classes to be established for the instruction of candidates for church membership, etc.—M. G. A., 1912, p. 28.

1004 A Session has the right to refuse an applicant bearing a letter of dismissal, and is not compelled to give a reason for such refusal.—M. G. A., 1912, p. 166.

1005 Sessions shall neither receive persons on certificate from the Church of Christian Scientists, nor grant certificates of dismission to the same.—M. G. A., 1898, p. 56.

1006 2. *Admission to Full Communion of Baptized Children.*—

(1) Children, born within the pale of the visible Church, and dedicated to God in baptism, are under the inspection and government of the Church; and are to be taught to read and repeat the Catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And when they come to years of discretion, if they be free from scandal, appear sober and steady, and to have sufficient knowledge to

discern the Lord's body, they ought to be informed it is their duty and their privilege to come to the Lord's Supper.

1007 (2) The years of discretion in young Christians cannot be precisely fixed. This must be left to the prudence of the Session.

1008 (3) When persons baptized in infancy are to be admitted to full communion with the Church, they shall be examined as to their knowledge and piety, and shall in ordinary cases, with the approval of the Session, make a public profession of their faith in the presence of the congregation.—D. W., ch. x. ; M. G. A., 1908, p. 217.

1009 3. *Removals.*—When a communicant removes his residence from a place where he is a member, the pastor, or, in case of a vacancy in the pastorate, the clerk of Session of the church of which he is a member, shall at once notify the pastor or clerk of the Session of the church into the bounds of which he removes, of his new place of residence. Presbyteries, including towns or cities containing two or more Presbyterian churches, shall appoint in each of these towns or cities a committee on members changing residence, the chairman of which shall be a minister, and he shall be indicated by a sign or mark before his name on the roll of Presbytery in the Assembly Minutes, and notices of members removing to that city shall be sent to him, and he shall turn over these names to the pastor of the church nearest each removing member's place of residence. In cases of uncertainty, notice shall be sent to the Stated Clerk of Presbytery.

If the communicant shall fail to ask for a regular certificate of dismission, within two years, without giving sufficient reason, after correspondence by the Session,

his name shall be placed on the roll of suspended members, with the date of the action, until he shall satisfy the Session of the propriety of his restoration. The same action may be taken, without correspondence, in the case of those absent for three years, whose residence is unknown; but in every case definite action shall be taken by the Session, and the record of it shall show that the Session has conformed with the requirements of this section, and shall state the reasons of its action. In all cases such member shall continue subject to the jurisdiction of the Session.—B. D., Sec. 50; M. G. A., 1911, p. 200.

1010 Pastors of country churches to report names of church members removing to the cities.—M. G. A., 1904, p. 177.

1011 Reserve (suspended) roll is for non-resident members only, and names should not be entered on it until after the most careful and earnest efforts to restore to Christian faithfulness.—M. G. A., 1905, p. 207.

1012 Absentee church members when suspended cannot vote at congregational meetings.—M. G. A., 1912, p. 75.

1013 Letters cannot be given to suspended members unless repentant.—M. G. A., 1898, p. 195.

1014 *Discipline.*—While the power of disciplining for dancing is clearly in hands of the Session, yet it was not the intention of the Assembly to authorize the Sessions of our churches to enact laws, which may be construed as creating new and unscriptural conditions of church membership, and we would recommend the Presbytery so to advise the Session.—M. G. A., 1895, p. 106.

1015 In cases where a communicant, still residing in the bounds of the church and not chargeable with im-

moral conduct, shall persistently absent himself from the ordinances of religion in the church, the Session, having made diligent effort to restore him to active fulfilment of his membership, may, after one year from the beginning of such effort, and after duly notifying him of its intention, place his name upon the roll of suspended members, without further notice. If at a later time such communicant, his life in the meanwhile being free from scandal, shall resume his attendance on the ordinances of the church, the Session shall restore his name to the active roll.—B. D., Sec. 51 ; M. G. A., 1910, p. 245.

1016 Persons continuing in the renting of property, signing petitions, and endorsing bonds for the encouragement of the liquor traffic are subject to discipline, if such conduct is persistently continued after kindly admonition.—M. G. A., 1906, p. 194.

1017 Church members, if resident in the community, cannot be suspended by resolution of Session.—M. G. A., 1912, p. 75.

1018 *Restored.*—Members whose names have been placed upon the reserved roll, under sections 50 and 51 of the Book of Discipline, and in addition members who have been suspended as the result of judicial process, when restored to full communion, should be included in the statistical report of Session, under the head "added on examination." This is the only head under which they can at present be placed.

1019 Church Societies.—(1) The members of a particular church or particular churches may associate together, and may associate with themselves other regular members of the congregation or congregations, under regular forms of association, for the conduct of a special work for missionary or other benevolent purposes, or for

the purpose of instruction in religion and development in Christian nurture.

1020 (2) Where special organizations of the character above indicated exist in a particular church, they shall be under the immediate direction, control, and oversight of the Session of said church; where they cover the territory included within a Presbytery or Synod, they shall be responsible to the judicatory having jurisdiction; and where they cover territory greater than a Synod, they shall be responsible to the General Assembly.

1021 (3) The names or titles of special organizations may be chosen by themselves, and the organizations shall have power to adopt each its own Constitution and to elect its own officers, subject always to the powers of review and control vested by the Constitution in the several judicatories of the Church.

1022 (4) Whenever the functions of the special organizations shall include the collecting and distributing of moneys for benevolent work, it shall be done always subject to the power of oversight and direction vested by the Constitution in the Session and in the higher judicatories.—F. G., Ch. xxiii.; M. G. A., 1902, p. 164.

1023 The approval of Andrew and Philip Brotherhoods and of Boys' Brigades is left to pastors and Sessions. In 1899, the organizations were endorsed by the Assembly and commended to the favorable consideration of Sessions.—M. G. A., 1896, p. 126; 1899, p. 100.

1024 Men's Societies to be organized by Sessions.—M. G. A., 1909, p. 213.

1025 Commissioners to General Assembly.—In the absence of both the principal and alternate Commissioners, providentially prevented, a majority of the members of the Presbytery of Bellefontaine petitioned the

General Assembly to seat the Rev. John W. Fulton as a Commissioner from the said Presbytery, and the petition was granted.—M. G. A., 1899, pp. 11, 12; 1912, pp. 13, 14.

1026 Alternates may be seated in place of deceased principals.—M. G. A., 1908, p. 168.

1027 Presbyteries cannot frame rules making either ministers or elders in good standing ineligible for election as Commissioners.—M. G. A., 1911, p. 218.

1028 Commissioners appointed by an Executive Commission of Presbytery were seated by Assembly.—M. G. A., 1912, p. 28.

Commissions. See *Executive Commissions and Judicial Commissions.*

1029 Committees.—Unordained men should not be appointed on the standing or permanent committees of judicatories.—M. G. A., 1896, p. 145.

1030 Written reports to be secured from all Committees.—M. G. A., 1907, p. 140.

1031 Complaints.—B. D., Sec. 84, altered so as to read: A Complaint is a written representation by one or more persons, subject and submitting to the jurisdiction of an inferior judicatory, to the next superior judicatory against a particular delinquency, action, or decision of such inferior judicatory in a non-judicial or administrative case.

1032 B. D., Sec. 86, altered so as to read: Whenever a Complaint is entered in a non-judicial or administrative case against a decision of a judicatory by at least one-third of the members recorded as present when the decision was made, the execution of the decision shall be stayed until the final issue of the case by the next superior judicatory.

1033 B. D., Sec. 88, altered by omitting the last clause of the first sentence and the whole of the second, so that it reads: If the higher judicatory finds that the Complaint is in order, and that sufficient reasons for proceeding to its determination have been assigned, the next step shall be to read the record of the action complained of, and so much of the record of the lower judicatory as may be pertinent; then the parties shall be heard, and after that, the judicatory shall proceed to consider and determine the case.

1034 B. D., Sec. 89, altered so as to read: The effect of a Complaint, in a non-judicial or administrative case, if sustained, may be the reversal, in whole or in part, of the action or decision complained of. When a Complaint is sustained, the lower judicatory shall be directed how to dispose of the matter.

1035 B. D., Sec. 90, altered by striking out the words "in cases non-judicial," so that the section reads: The parties to a Complaint shall be known respectively as Complainant and Respondent—the latter being the judicatory complained of, which should always be represented by one or more of its members appointed for that purpose, who may be assisted by counsel.

1036 B. D., Sec. 92, altered so that it reads: Either of the parties to a Complaint may complain to the next superior judicatory, except as limited by chap. xi. sec. iv., F. G.; M. G. A., 1902, pp. 157, 158.

1037 A Complaint against the action of a Presbytery dissolving a Session must be taken by the Session itself, and not by an individual member of it.—M. G. A., 1896, p. 153.

1038 Complaint cannot be taken against the exercise of discretionary power.—M. G. A., 1899, p. 73.

1039 Name of complainant must be given.—M. G. A., 1899, p. 130.

1040 Name of Presbytery against which complaint is made must be given.—M. G. A., 1899, p. 130.

1041 Subject matter of grievance must be indicated.—M. G. A., 1899, p. 130.

1042 Complainant cannot pass over next higher judicatory.—M. G. A., 1901, p. 45. (See also *Appeals.*)

1043 Confession of Faith.—In 1903, the Confession of Faith was revised by the adoption of the following amendments and alterations, viz. :

1. The adoption of a Declaratory Statement, definitely declaring that, While the ordination vow of ministers, ruling elders, and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the System of Doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been formally expressed for a disavowal by the Church of certain inferences drawn from statements in the Confession of Faith, and also for a declaration of certain aspects of revealed truth which appear at the present time to call for more explicit statement, therefore the Presbyterian Church inthe United States of America does authoritatively declare as follows :

1044 *First.* With reference to chap. iii. of the Confession of Faith : That concerning those who are saved in Christ, the doctrine of God's eternal decree is held in harmony with the doctrine of his love to all mankind, his gift of his Son to be the propitiation for the sins of the whole world, and his readiness to bestow his saving grace on all who seek it.

1045 That concerning those who perish, the doctrine of God's eternal decree is held in harmony with the doc-

trine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God's gracious offer; that his decree hinders no man from accepting that offer; and that no man is condemned except on the ground of his sin.

1046 *Second.* With reference to chap. x. sec. iii., that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases.

1047 2. By the change of sec. vii. chap. xvi., so as to read: Works done by unregenerate men, although for the matter of them they may be things which God commands, and in themselves praiseworthy and useful, and although the neglect of such things is sinful and displeasing unto God; yet because they proceed not from a heart purified by faith, nor are done in a right manner, according to his Word; nor to a right end, the glory of God; they come short of what God requires, and do not make any man meet to receive the grace of God.

1048 3. By striking out the last clause of sec. iii. of chap. xxii., viz.: "Yet it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority."

1049 4. By changing sec. vi. of chap. xxv., so as to read: The Lord Jesus Christ is the only head of the Church, and the claim by any man to be the vicar of Christ, and the head of the Church, is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus Christ.

5. By the addition of a chapter numbered chap. xxxiv., entitled, "Of the Holy Spirit." Also a chapter numbered chap. xxxv., entitled, "Of the Love of God and Missions."

1050 6. By the insertion of footnotes to be appended to chap. iii. and chap. x. sec. iii., reading "See Declaratory Statement."

1051 Identity of doctrinal belief in Cumberland Presbyterian and Presbyterian Churches acknowledged.—M. G. A., 1909, p. 177.

1052 Confession of Faith not to be interpreted in any fatalistic sense, whatever misapprehension may exist in the mind of any person.—M. G. A., 1910, p 212.

1053 Congregational Meetings.—Congregational meetings as distinct from church meetings, notices of, are subject to the statutes of the State.—M. G. A., 1912, p. 75.

1054 Absentee church members when suspended cannot vote at congregational meetings.—M. G. A., 1912, p. 75. (See also *Church, The Particular.*)

1055 Constitution, new edition of, issued annually. German edition of Constitution approved.—M. G. A., 1912, p. 71.

1056 Corresponding Members.—Laymen cannot be corresponding members.—M. G. A., 1905, p. 213.

1057 Corresponding members, standing to be specifically indicated.—M. G. A., 1905, p. 212.

1058 Denomination with which connected to be recorded.—M. G. A., 1895, p. 125.

1059 Ministers of other denominations not representing bodies of equal rank with the Synods should not be invited to sit as corresponding members.—M. G. A., 1909, p. 242.

1060 Counsel.—Each of the parties in a judicial case shall be entitled to appear and be represented by counsel, and to be heard by oral or written argument. No person shall be eligible as counsel who is not a minister or ruling elder in the Presbyterian Church in the United States of America, and no person having acted as counsel in a judicial case shall sit as a judge therein. The counsel of the prosecutor in a judicial case, where prosecution is initiated by a judicatory, shall be the prosecuting committee authorized to be appointed by section twelve of this book, and such other persons as may be appointed under the provisions of said section to assist the prosecuting committee. No person shall accept any fee or other emolument for any service rendered as counsel.—B. D., 27.

1061 Cumberland Presbyterian Church.—Negotiations for Reunion with this Church began in 1903.—M. G. A., 1903, pp. 90, 122. The Plan of Union was finally adopted and the Reunion effected in 1906.—M. G. A., 1906, pp. 142–150. The official announcement was made May 25, 1906.—M. G. A., 1906, pp. 171, 172.

Dancing. See *Discipline*, 1014.

1062 Days and Seasons, Special.—

January, first week, Week of Prayer.

February, first Sunday, Young People's Day.

February, first Thursday, Day of Prayer for Colleges.

February, Sunday nearest Washington's Birthday, Home Missions in Sabbath-schools.

Easter Sunday, Foreign Missions in Sabbath-schools.

March 31, Close of ecclesiastical year.

April, second week, Prayer for better observance of the Lord's Day.

May, third Thursday, Meeting of General Assembly.

June, second Sunday, Children's Day.
September, last Sunday, Rally Day in Sabbath-schools.
October, third Sunday, Temperance Day.
November, second Sunday, World's Temperance Day.
November, Sunday before Thanksgiving, Women's Board of Home Missions in Sabbath-schools.
November, last Thursday, Thanksgiving Day.
December, Sunday before Christmas, Foreign Missions in Sabbath-schools.
December 25, Christmas Day.

1063 Deacons.—Diaconate, to be maintained and liberally supported.—M. G. A., 1905, p. 84.

1064 Deacons shall present their resignations to the Session.—M. G. A., 1901, p. 63.

Decision Days. See *Evangelistic Work.*

Delegates. See *Non-Ecclesiastical Bodies.*

Dissent. See *Protests.*

1065 Doctrine, Deliverances on. (General Assembly, 1899.)—*Inerrancy.*—It is a fundamental doctrine of the Word of God and the Confession of Faith, that the Holy Spirit did so control the inspired writers in their composition of the Holy Scriptures as to make their statements absolutely truthful, *i. e.*, free from error when interpreted in their natural and intended sense. All seeming discrepancies and contradictions in the Bible are to be referred to the limitations upon human knowledge.—M. G. A., 1899, p. 96.

1066 *Person of Christ.*—It is a fundamental doctrine of the Word of God and the Confession of Faith that "The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fullness of time was come, take upon Him man's nature, with all the essential prop-

erties and common infirmities thereof, yet without sin. So that two whole, perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person without conversion, composition, or confusion." It is also a fundamental doctrine that "the Lord Jesus, in His human nature, thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fullness should dwell" (Confession, chap. viii., secs. ii. and iii.). These doctrines of the Confession forbid any teaching respecting the Lord Jesus which would attribute to Him, in any particular, liability to error.—M. G. A., 1899, p. 96.

1067 *Justification.*—It is also a fundamental doctrine of the Word of God and the Confession of Faith that God justifies men "by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness by faith; which faith they have not of themselves, it is the gift of God. Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification."—Conf., ch. xi., secs. i, ii; M. G. A., 1899, p. 96.

1068 The General Assembly of 1910, in view of the provisions of the Adopting Act of 1729, as related to the reception of ministers and candidates, declared the five doctrines following to be essential and necessary:

Inerrancy.—It is an essential doctrine of the Word of God and our Standards, that the Holy Spirit did so inspire, guide, and move the writers of the Holy Scriptures as to keep them from error.

1069 *Virgin Birth.*—It is an essential doctrine of the Word of God and our Standards, that our Lord Jesus

Christ was born of the Virgin Mary.—Conf., ch. viii., sec. ii.

1070 *Vicarious Sacrifice.*—It is an essential doctrine of the Word of God and our Standards, that Christ offered up "himself a sacrifice to satisfy divine justice, and reconcile us to God."—S. C., Q. 25.

1071 *Resurrection of Christ.*—It is an essential doctrine of the Word of God and our Standards, concerning our Lord Jesus, that "on the third day he arose from the dead, with the same body in which he suffered; with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession."—Conf., ch. viii., sec. iv.

1072 *Christ's Miracles.*—It is an essential doctrine of the Word of God as the supreme Standard of our faith, that the Lord Jesus showed his power and love by working mighty miracles. This working was not contrary to nature but superior to it.—M. G. A., 1910, p. 272. (See also *Baptism*, *Confession*, *Justification*, and *Lord's Supper*.)

1073 *The Reformed Faith.*—"A Brief Statement of the Reformed Faith for the better understanding of our Doctrinal Beliefs" was adopted by the Assembly in 1902. It consists of Sixteen Articles, and, as stated in the Committee's Report, it was prepared "with the view to enlighten the people in regard to the significance and religious meaning of the Reformed Faith, and not with the view of becoming a test of orthodoxy for ministers, elders, and deacons." It is published by the Board of Publication and Sabbath-school Work.—M. G. A., 1902, pp. 93–98.

1074 Ministers, admonished to refrain from utterances which unsettle the Church and which are in con-

flict with its Standards.—M. G. A., 1911, p. 140. (See, also, under *Ministers.*)

1075 Ecclesiastical Year.—The ecclesiastical year closes March 31, except when that day falls on Sunday. It then ends April 1.—M. G. A., 1897, p. 38; 1912, p. 251.

Elders. See *Ruling Elders.*

1076 Evangelistic Work.—The General Assembly appointed in 1901 a Committee on Evangelistic work, which was continued each year. The results of the work of the Committee have been greatly to the advantage of the Church. Certain of its purposes as stated by the Assembly are as follows:

1. To deepen the Evangelistic spirit in the Church.

2. To encourage Evangelistic campaigns, coöperating with the Committees of Synods and Presbyteries.

3. Arranging for and conducting conferences on Evangelistic work.

4. Conducting Evangelistic work among the students of Presbyterian Colleges, in coöperation with the Board of Education.

5. Coöperation with Presbyterian and Reformed Churches throughout the world in Evangelistic work.

1077 Evangelistic services commended, and Evangelistic efforts to be under the direction and control of pastors and Sessions.—M. G. A., 1902, p. 39.

1078 Decision Days recommended. Also, under the supervision of the Session of each church, such methods as will promote the all-important object of bringing the children and young people to accept and confess Christ, and that pastors and Sessions especially consider the feasibility of making some portion of the Sabbath morning service have special reference to the

instruction and salvation of the young.—M. G. A., 1902, p. 39.

1079 Committee of Coöperation with other Presbyterian Churches appointed.—M. G. A., 1911, p. 27.

1080 Executive Commissions.—The Presbytery may appoint an Executive Commission, of which the Chairmanship, the number of members, powers, duties, and term of service shall be determined by the Presbytery; provided, that judicial cases shall be referred only to Judicial Commissions.—M. G. A., 1911, p. 194; F. G., chap. x., sec. vii.

1081 The Synod may appoint an Executive Commission, of which the Chairmanship, the number of members, powers, duties, and terms of service shall be determined by the Synod; provided, that judicial cases shall be referred only to Judicial Commissions.—F. G., chap. xi., sec. iv.

1082 "The General Assembly may appoint an Executive Commission, of which the Moderator shall be Chairman. The number of members, powers and duties, and term of service of the Commission shall be determined by the General Assembly; provided, that judicial cases shall be referred only to Judicial Commissions."—F. G., chap. xii., sec. v.

1083 Presbytery to exercise great care in granting powers to an Executive Commission.—M. G. A., 1912, p. 169.

1084 *Plan of Executive Commission of Presbytery, Recommended by General Assembly:*

CHAPTER I. GENERAL PROVISIONS.

Art. 1. The Executive Commission shall consist of seven members divided into three classes, composed of

one minister and one elder, elected for terms of three years each, excepting for the first and second terms, and in addition to the six thus provided for, Presbytery shall elect a Chairman for the term of three years, and whenever the office of Chairman shall be vacant the newly elected Chairman shall be chosen for a term of three years. The members of the Commission shall be elected at the stated meetings of Presbytery. Vacancies shall be filled only at such meetings of the Presbytery. Paid agents of the Presbytery or of the General Assembly Boards shall be ineligible for membership, and members who have served a term shall be ineligible for reëlection for the term immediately succeeding.

Art. 2. The Commission shall make its own By-Laws and select its own clerk, except in cases where the Presbytery may appoint its Stated Clerk to that duty, but the Chairman shall be its Executive Officer, in whose charge the business of the Commission shall be placed, and to whom shall be assigned the duty of presenting the Commission's actions to the Presbytery.

Art. 3. All matters referred to the Commission requiring action shall be reported to the Presbytery with the Commission's recommendations, excepting such items as may be specifically assigned to the Commission with power to act, in which case the action taken shall be reported at the next meeting of the Presbytery, and shall become thereby the action of the Presbytery, subject to the provisions of the Book of Discipline, Sections 84–93.

II. DUTIES.

Art. 1. It shall be the duty of the Executive Commission to coöperate with the Executive Commissions of

the General Assembly and of the Synods, in matters which they may bring before it.

Of its own motion it may consider and propose action on—

2. All matters relating to the budget.

3. All matters relating to the coördinating and harmonizing of the missionary interests within the bounds of the Presbytery.

In the accomplishment of this work it shall take the place of a Committee on Systematic Beneficence.

4. All matters relating to proposed appropriations, assessments, and appeals to the churches, from Presbyterial Committees and other agencies inside or outside the churches, unless otherwise provided for, shall first be submitted to the Executive Commission, in order that conflicts, irritation, and neglect may be overcome and efficiency and economy promoted.

5. The Commission shall study the business of Presbytery, for the purpose of promoting economy of time and efficiency of operation, and shall have charge for that end of the preparation of the Docket, being aided by the Stated Clerk, who shall meet with the Commission when so desired. The Commission shall report to Presbytery such changes in the Docket as it may deem expedient, except in such cases as the Presbytery has provided for by direct action.

6. The Commission shall have authority, upon application from either the pastor or Session of a self-supporting church, to examine into and, so far as possible, adjust difficulties affecting the welfare of the church. Difficulties arising in any of the dependent churches may be referred to the Commission by the Committee on Home Missions. In any cases arising under this pro-

vision the action of the Commission shall be advisory only until such time as Presbytery may specifically direct otherwise.

7. The Commission shall be the Committee on the "Minutes of the Assembly," considering and recommending to Presbytery such action as may seem advisable, relating to the Overtures and other matters which may be referred by the General Assembly to the Presbyteries.

8. Other duties may be assigned to the Commission from time to time as may be found advisable, and any of the provisions of this Chapter may be altered or amended in accordance with the Standing Rules of Presbytery, or immediately by unanimous consent.

9. The Commission shall incur no expense except by direction of Presbytery.

10. All provisions of the Standing Rules of the Presbytery which may conflict with any of the provisions of these Chapters and Articles shall be considered suspended with the adoption of this Plan. The Commission, with the coöperation of the Stated Clerk, may revise the said Rules at any time, recommending such changes as are deemed necessary.—M. G. A., 1912, pp. 215–217. (See under *Ordination.*)

General Assembly. See *Executive Commission*, *Judicatories*, and *Judicial Commissions*.

1085 Holy Scriptures.—The General Assembly of 1908 concurred in the conclusions reached by the Board of Publication and Sabbath-school Work as to the Revised Version. The Assembly of 1907 had recommended that "the Board consider the advisability of the exclusive use of the Standard American Revised Text of the Scriptures in all its Sabbath-school periodi-

cals." The Board considered such exclusive use inadvisable, and for the following reasons: A large majority of our people still use the Authorized Version and, because of its familiarity to them, prefer it. The Authorized Version is read exclusively in most of the public services. It is probably also read in the majority of our Sunday-schools. The arrangement of the Revised Version in paragraphs without verse divisions makes it difficult to use in alternate readings, and in most Sunday-schools the Scriptures are read in this way. We are satisfied that an effort to dislodge the Authorized Version from our "Lesson Helps" would meet with great objection in nearly every part of the country. We feel that the best ends will be served by continuing both versions in parallel columns.

1086 The Holy Scriptures of the Old and New Testaments shall be publicly read from the most approved translation, in the vulgar tongue, that all may hear and understand.—D. W., Chap. iii., Sec. ii. The General Assembly has not approved any translation of the Bible. —W. H. R. (See also *Bible*, 72.)

1087 Home Missions.—That the General Assembly recognizes that God in His Providence has laid upon the Presbyterian Church the obligation of carrying forward the work of evangelization in every portion of the territory of the United States of America.—M. G. A., 1904, p. 124.

1088 That the work of evangelization under the direction of our Church judicatories, and especially of the General Assembly, should be conducted always with due regard to the obligations resting upon the Church, the constitutional rights of Church judicatories, the unity f the Church and of the work, and the requirements

of Christian courtesy towards the agencies of other Christian denominations.—M. G. A., 1904, p. 124.

1089 When Synods or Presbyteries cannot, or do not, meet manifest needs for Home Mission efforts, the Home Mission Board, after reasonable urging of such efforts, may, as representing the highest court of the Church, enter into such places and, according to its wisdom, institute necessary work.—M. G. A., 1910, p. 92.

1090 Principles and Rules pertinent to Home Mission Work:

Within the bounds of a Presbytery the work of the Board of Home Missions should be carried on in harmony with the Presbytery, according to the principles and rules hereinafter stated; but a discretion should be allowed to the Board in outlying districts, where direct Presbyterial control is difficult or impracticable.—M. G. A., 1912, p. 191.

1091 The Board should not, in ordinary cases, decline to grant an appropriation recommended by a Presbytery, unless, in its judgment, after viewing the whole field to be supplied, it shall appear that the funds at its disposal are all needed for more deserving or more promising work; and whether it does thus appear must be determined by the Board. But in all questions touching the organization of churches or the character of ministers, the Board, in case of difference between itself and the Presbytery, should abide by the final judgment of the Presbytery.—M. G. A., 1912, p. 191.

1092 No church shall be organized by a missionary within the limits of any Presbytery, unless authority has previously been obtained from the Presbytery.—M. G. A., 1912, p. 191.

1093 Synodical missionaries should hold to the Board the same relation as other missionaries whose support is provided, in whole or in part, by the Board, and their work shall be conducted in harmony with the interests of the Synod and of the Board.—M. G. A., 1912, p. 191.

1094 The Presbytery or Synod receiving aid from the General Mission funds of the Church does not thereby surrender any of its constitutional rights and prerogatives.—M. G. A., 1912, p. 191.

1095 Hymnal.—That the attention of all our churches be called to the excellence of the Revised Hymnal, and that all congregations be urged to secure it when purchasing new books.—M. G. A., 1912, p. 150.

1096 Indian Schools.—Deliverance against the use of ecclesiastical insignia and garb in such schools adopted.—M. G. A., 1912, p. 141.

1097 Interchurch Coöperation.—The General Assembly has always favored plans of coöperation, federation, etc., with other Christian Churches. It has approved and sustains the following organizations:

1098 1. *The World Presbyterian Alliance.*—This organization, known as the Alliance of the Reformed Churches throughout the World holding the Presbyterian System, was formed in London, England, in the year 1875. It has held nine General Councils, and the tenth Council will be held in Aberdeen, Scotland, in June, 1913. The Churches connected with the Alliance number more than 90, and are located on all the five continents. Each Church is represented in the Council in accordance with a fixed basis. The adherents of the Presbyterian and Reformed Churches throughout the World number about 25,000,000. Of these Churches eleven are located in the United States of America. The

American secretary is the Rev. William H. Roberts, D. D., Witherspoon Building, Philadelphia, Pa. The General Assembly approved the movement as early as 1890.

1099 2. *The Federal Council.*—This Council was organized in Philadelphia, Pa., in December, 1908, under the name of the Federal Council of the Churches of Christ in America. Its purpose is to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and coöperation among them for the prosecution of work that can be better done in union than in separation. The constituent denominational Churches number thirty with about 16,000,000 communicants. The general meetings of the Council are held every fourth year, the first meeting being at Philadelphia, Pa., in December, 1908, and the second at Chicago, Ill., in December, 1912. The plan as approved by the General Assembly will be found M. G. A., 1906, pp. 131–134.

1100 3. *The Council of the Reformed Churches.*—Seven denominational churches, representing over 2,000,000 communicants, have combined in the Council of the Reformed Churches in America holding the Presbyterian System. The purpose is the prosecution of work that can be done better unitedly than separately. The first meeting of the Council was in New York, N. Y., December 3, 1907. The Council meets at least biennially in the month of March. Article 5 of the Articles of Agreement reads:

1101 5. The Council shall promote the coöperation of the constituent Churches in their Foreign Missionary work, and also in their general work in the United States

of America, in connection with Home Missions, work among the Colored People, Church Erection, Sabbath-schools, Publication, and Education. The Council may also advise and recommend in other matters pertaining to the general welfare of the Kingdom of Christ. (See for other Articles, M. G. A., 1906, pp. 126–130. See also for *Plans of Coöperation*, M. G. A., 1911, pp. 293, 294.)

1102 **Judgments.**—The General Assembly construed the words "in other cases," as stated in Sec. 100, of Book of Discipline, to mean, cases when the judgment directs suspension, deposition or excommunication; also that the declaration in the same section, "the judgments shall be in force until the Appeal is decided," means until it is finally decided by the highest judicatory to which the case is carried.—M. G. A., 1896, p. 151.

1103 After judgment has been rendered by a judicatory in its judicial capacity, such judgment cannot be interpreted or modified by the judicatory in ordinary session.—M. G. A., 1896, p. 152.

1104 In the absence of complaint against acts of the Presbytery, such acts are to be respected and obeyed until repealed or modified.—M. G. A., 1896, p. 131.

1105 Censure not to be imposed except after trial or confession.—M. G. A., 1896, p. 155.

1106 Judicial suspension cannot be without a formal trial.—M. G. A., 1899, p. 127.

1107 Judicial cases to be so recorded as to clearly reveal the nature of the cases and the findings.—M. G. A., 1905, p. 212.

1108 Judicial decisions cannot be reversed by review of records, nor by any merely administrative act of a judicatory.—M. G. A., 1901, pp. 165, 166; B. D., 74.

1109 **Judicatories, Authority of.**—The authority of superior judicatories in the Presbyterian System of Government over congregations reaffirmed.—M. G. A., 1911, p. 245.

1110 Imputations of unfair and unjust dealings on the part of a superior judicatory not to be made.—M. G. A., 1900, p. 156.

1111 Assembly cannot criticise action of past Assembly.—M. G. A., 1905, p. 86.

1112 **Judicial Cases.**—Every case in which there is a charge of an offense against a church member or officer shall be known in its original and appellate stages as a judicial case. Every other case shall be known as a non-judicial or administrative case.—B. D., Sec. 5.

1113 Proper phraseology is to be used in judicial cases.—M. G. A., 1897, p. 129.

1114 Time of judicial sessions should be indicated.—M. G. A., 1906, p. 235.

1115 **Judicial Commissions.**—Judicial Commissions may be appointed to try judicial cases by Presbyteries and Synods as hereinafter stated. The Permanent Judicial Commission of the General Assembly is composed of fifteen members, divided into three classes, the term of service being three years, and members having once served being ineligible for re-election for another three years.—B. D., Secs. 125 to 133; M. G. A., 1907, pp. 181, 182; 1910, p. 249; G. A. R., xliv.

1116 *Judicial Cases in Presbyteries and Synods.*—A Presbytery or a Synod may elect from the ministers and ruling elders subject to its jurisdiction a Judicial Commission, which shall be composed of not less than seven members for a Presbytery and not less than eleven for a Synod, a majority of which members shall

be ministers. The electing judicatory may transmit to such Commission any judicial case for hearing and decision.—B. D., Sec. 118.

1117 The Commission shall elect from its members a Moderator and a Clerk; and, in the case transmitted to it, shall have the powers prescribed by, and conduct its proceedings according to, the Constitution and rules governing the trial of such cases before the electing judicatory, to which, also, it shall make a report.—B. D., Sec. 119.

1118 The quorum of the Commission shall consist of not less than two-thirds of the members elected to it, provided that at least one-half the quorum shall be ministers.—B. D., Sec. 120.

1119 The meetings of the Commission shall be held at such times and places as the electing judicatory shall direct; or if no directions shall be given, then at such times and places as the Commission shall determine.—B. D., Sec. 121.

1120 The decision of the Commission, sitting in any case at the same time as the electing judicatory, shall be promptly reported to the judicatory, and shall, from the time of the rendering of the report, be held to be the final judgment of the judicatory. The decision of the Commission, sitting in any case during an interval between the meetings of the electing judicatory, shall, from the time of the announcement of the decision, be held to be the final judgment of the judicatory.—B. D., Sec. 122.

1121 The Clerk of the Commission shall keep a full and correct record of the proceedings and decisions of the Commission; shall with the Moderator certify in writing such record to be full and correct; and shall

forthwith transmit a certified copy of the decision to each party in the case, and file the certified record with the Stated Clerk of the electing judicatory.—B. D. Sec. 123.

1122 The Stated Clerk of the electing judicatory, upon the request of the Commission in any case, or upon its failure to report the certified record of such case when called for by the judicatory, shall forthwith report the certified record to the judicatory; and shall preserve it as a part of the records of the same, and shall include it in the records sent up to the next superior judicatory for review.—B. D., Sec. 124.

1123 *Concerning Judicial Cases in the General Assembly.* See B. D., Secs. 125–133, and above, 1115.

1124 When a judicial case has been decided by a Judicial Commission of an inferior judicatory, sitting during an interval between the meetings of the electing judicatory, an appeal from the judgment of such Commission may be taken and prosecuted before a superior judicatory, in the same manner as if the judgment had been rendered by the judicatory.—M. G. A., 1907, p. 178; B. D., Sec. 94.

1125 *Non-Judicial or Administrative Cases and References.*—A Presbytery or a Synod may transmit to any Judicial Commission elected by it any non-judicial or administrative case founded on complaint, or any reference, or any case arising under Chapter XIV of the Book of Discipline, entitled "Of Differences between Judicatories," with such powers as the transmitting judicatory shall confer upon the Commission.—B. D., Sec. 135.

1126 The General Assembly may transmit to any

Judicial Commission elected by it any non-judicial or administrative case founded on a complaint, or any reference, or any case arising under Chapter XIV of the Book of Discipine, entitled "Of Differences between Judicatories," with such powers as the General Assembly shall confer upon the Commission.—B. D., Sec. 136.

1127 When a non-judicial or administrative case has been decided by a Judicial Commission of an inferior judicatory, sitting during an interval between the meetings of such judicatory, a complaint against the decision of the Commission may be entered and prosecuted before a superior judicatory, in the same manner as if the decision had been rendered by the inferior judicatory; and if at least one-third of the members of the Commission recorded as present when the decision was made join in such complaint, the execution of the decision of the Commission shall be stayed until the final issue of the case by the next superior judicatory.—B. D., Sec. 83.

1128 Commissions may or may not sit at same time and place as appointing body.—B. D., Secs. 121, 122, 128.

1129 **Judicial Committee.**—It is the sense of the joint meeting of the Judicial Committee and the Permanent Judicial Commission that it is the province of the Judicial Committee:

1. To pass upon the regularity of the papers and records in all cases transmitted to it by the Stated Clerk of the General Assembly.

2. To determine upon the face of the papers, whether questions of doctrine and of Constitution are raised; nd if, *prima facie*, there is made out a case that ought be determined by the General Assembly, the Com-

mittee will so report to the Assembly, and recommend that the Assembly send it to the Permanent Judicial Commission for hearing and decision. M. G. A., 1908, p. 94.

1130 **Justification** by faith, doctrine of, to be maintained in all relations of life.—M. G. A., 1899, p. 54. (See also *Doctrine.*)

Lay Workers. See *Workers.*

1131 **Licentiates,** when ordained, should notify their Sessions of the fact.—M. G. A., 1901, p. 63.

1132 **Local Evangelists.**—Prior to ordination to be examined first for formal licensure, and then for ordination.—M. G. A., 1898, p. 130; 1905, p. 205.

1133 **Lord's Supper.**—In answer to an overture as to the use of individual cups in the observance of the Lord's Supper the Assembly declared that it sees no reason for changing the primitive method of administering that ordinance.

1134 The Assembly also declared that the unfermented fruit of the vine fulfils every condition in the celebration of the Lord's Supper. (See also sec. 575.)

1135 The number of cups to be used in the celebration of the Lord's Supper is left to Sessions.—M. G. A., 1896, p. 47.

1136 The kind of wine to be used left to the determination of Session.—M. G. A., 1898, p. 853.

1137 A teaching which declares the Lord's Supper was instituted in any other manner than by the direct personal act of the Lord Jesus is not in harmony with the truth of Holy Scriptures or loyal to the person of Jesus Christ.—M. G. A., 1899, p. 96.

1138 **Marriage and Divorce.**—Ministers are enjoined to refuse to perform the marriage ceremony in

the case of divorced persons, except as such persons have been divorced upon grounds and for causes recognized as scriptural in the Standards of our Church.—M. G. A., 1902, p. 125; 1903, p. 89.

1139 That recognizing the comity which should exist between Churches represented in the Inter-Church Conference, acknowledging, as they do, the law of Christ alone as supreme, we advise each minister under the authority of this Assembly to refuse to unite in marriage any member of any such Church whose marriage is known to such minister to be prohibited by the laws of the Church in which such person holds membership, unless such minister believes that in the peculiar circumstances of a given case his refusal would do injustice to an innocent person who has been divorced for scriptural reasons.—M. G. A., 1904, p. 75.

1140 Deliverances of former Assemblies reaffirmed, and Presbyteries enjoined to enforce the Standards.—M. G. A., 1907, p. 199.

1141 **Ministerial Sustentation Fund.**—Repeatedly commended by the General Assemby, and in 1912 combined with the Board of Relief.—M. G. A., 1912, pp. 232–235.

1142 **Ministers.**—*Reception, etc.*—Ministers whose whereabouts are unknown to be placed on a Supplementary Roll.—M. G. A., 1901, p. 63.

1143 Demission of the ministry allowable only after a year's probation.—M. G. A., 1901, p. 62; 1906, p. 195.

1144 Original jurisdiction over ministers belongs to Presbyteries.—M. G. A., 1904, p. 221.

1145 Roman Catholic ordination of ministers, validity of, left to the judgment of each Presbytery, guided the Standards of our Church.—M. G. A., 1910, p. 107.

1146 Letter of dismission to ministers, authority to issue cannot be delegated to the Stated Clerk.—M. G. A., 1909, p. 189.

1147 Ministers from the Presbyterian Church in the United States to be received on the same basis with those received from our own Presbyteries.—M. G. A., 1898, p. 133.

1148 Presbytery has power to deal with absentee ministers.—M. G. A., 1910, pp. 234, 238.

1149 Presbytery may refuse to allow a member of another Presbytery to labor within its bounds.—M. G. A., 1901, p. 167.

1150 Ministers with no ministerial duties cannot be compelled to demit the ministry, and the Presbytery may advise with them as to what it is best to do under the circumstances.—M. G. A., 1901, p. 62.

1151 Great care to be exercised in the ordination and reception of ministers for people of foreign speech.—M. G. A., 1910, p. 128.

1152 Ministers and officers assent only to the System of Doctrine contained in the Confession, and not to every particular statement.—M. G. A., 1909, p. 176.

1153 The deposition of a minister carries with it the striking of name from the roll.—M. G. A., 1905, p. 207.

1154 The transfer of a minister, made by Assembly from one Presbytery to another.—M. G. A., 1905, p. 208; 1908, p. 178.

1155 A minister cannot be a member of two Presbyteries at the same time.—M. G. A., 1909, p. 189.

1156 Name of absentee minister may be stricken from rolls.—M. G. A., 1908, p. 171.

1157 Ministers can be dropped from the roll for prolonged absence.—M. G. A., 1910, p. 237.

1158 No minister is entitled to maintain his status as a minister and teach doctrines, fundamental in character, which are contrary to the doctrines of the Confession of Faith. The doctrines specifically named are the Deity of Christ, the sacrificial death of Christ, and the inspiration of the Scriptures.—Grant Case, M. G. A., 1911, pp. 138, 139.

1159 Ministers admonished to refrain from utterances which unsettle the Church and which are in conflict with its Standards.—M. G. A., 1911, p. 140.

1160 Ministers connected with other denominations, applying for membership in a Presbytery, shall submit satisfactory evidence of possessing the qualifications of character and scholarship required of candidates and licentiates of this Church ; shall be examined in theology, and, in the discretion of the Presbytery, in other subjects, and shall answer in the affirmative questions 1–8, contained in the Form of Government, chap. xv., sec. xii.—F. G., chap. xv., sec. xvi.

1161 Missionary Education.—That pastors and Sessions be advised as to the superior educational methods, and the excellent material provided by our various Mission Boards for the nurture of the youth in missionary work.—M. G. A., 1912, p. 88.

1162 Moderators.—In 1886 the General Assembly sent down an Overture proposing to add to the Form of Gov., chap. xix., a section to be numbered sec. iv., reading : " In case the Moderator of any judicatory, above the Church Session, shall be a ruling elder, he may open the next meeting with an address ; but any acts appropriate only to an ordained minister of the Gospel shall be performed by a minister appointed by such ruling elder."

It was also proposed to alter Form of Gov., chap. xii., sec. vii., so as to provide for a ruling elder moderator of General Assembly.

The vote of the Presbyteries as returned to the General Assembly of 1887 showed that 50 Presbyteries answered the first Overture in the affirmative and 119 answered in the negative. On the second Overture 52 Presbyteries answered in the affirmative and 122 in the negative. Both the Overtures were, therefore, defeated.

1163 Moderator for the next year cannot be elected by Synod of the current year.—M. G. A., 1908, p. 238.

1164 "He [the Moderator] shall also serve until his successor be inducted into office, and may perform such administrative duties as may be assigned to him by the judicatory."—F. G., chap. xix., sec. ii.; M. G. A., 1908, p. 210.

1165 Monthly Concerts of Prayer.—The Assembly emphasizes the importance of the observance of the monthly concert of prayer for missions, and recommends that the time of the concert of prayer for colleges and institutions of learning be changed from the third Thursday to the second Sabbath in January—and that the day be known as Education Day.—M. G. A., 1895, pp. 64, 76.

The revival of the monthly concert of prayer for missions is recommended to our churches.—M. G. A., 1900, p. 80.

1166 Non-Ecclesiastical Bodies, Delegates to.—In reply to a memorial from the National Temperance Society, asking for the appointment of delegates to it, the Assembly declared that, while sympathizing in its objects, it did not send delegates to non-ecclesiastical bodies.—M. G. A., 1897, p. 84.

1167 Official representation in non-ecclesiastical organizations is contrary to the Constitution, but members are allowed liberty to work as individuals in such organizations.—M. G. A., 1907, p. 227.

1168 The law and custom of the Presbyterian Church in the U. S. A. require that its judicatories shall not become officially connected with non-ecclesiastical bodies. —M. G. A., 1908, p. 204.

1169 Representatives cannot be elected to non-ecclesiastical bodies.—M. G. A., 1906, p. 234; 1908, p. 238.

1170 Unconstitutional for a Synod to nominate or elect Trustees of the Anti-Saloon League —M. G. A., 1912, p. 181.

1171 **Offerings, Miscellaneous.**—Church Sessions are authorized to report in the miscellaneous column of the annual reports to Presbytery, not only collections for Bible and Tract Societies and general benevolence, but also "miscellaneous and outside gifts of the congregation for religious and charitable causes, provided the donors consent to have them thus reported by the Clerk of Session or by the pastor." This applies to individual gifts as well as to collections.—M. G. A., 1904, p. 97. (See *Systematic Beneficence.*)

1172 **Ordination.**—Candidates for the ministry, having calls to churches in another Presbytery, should be dismissed to the care of the latter Presbytery for ordination.—M. G. A., 1905, p. 207.

1173 Candidates for the ministry, the practice of licensing, and then ordaining at the same meeting of Presbytery, is not commended, but does not violate the Form of Government.—M. G. A., 1905, p. 207.

1174 Ordination of a candidate for the ministry who

serves a Home Mission field should ordinarily be conducted by the Presbytery of the bounds.—M. G. A., 1906, p. 195. This does not apply to Foreign Missionaries.

1175 Candidates cannot be admitted to the ministry unless views are in harmony with essential and necessary articles of Confession.—M. G. A., 1910, p. 273.

1176 Ordination of candidates for the ministry cannot be delegated to an Executive Commission.—M. G. A., 1911, p. 220.

1177 Any Presbytery that ordains to the ministry men who deny the teachings of God's Word as interpreted by our Standards is guilty of perjury.—M. G. A., 1912, p. 192. (See also *Confession*, *Doctrine*, and *Ministers*.)

1178 Overtures.—The Assembly has no power to recommit Overtures adopted by the Presbyteries.—M. G. A., 1908, p. 114.

1179 Foreign Presbyteries cannot be considered neutral in the case of Overtures sent down.—M. G. A., 1904, p. 177.

1180 Pastor Emeritus.—When any minister shall resign his charge by reason of age or incapacity for further labor, and the congregation shall be moved by affectionate regard for his person and gratitude for his ministry among them, to desire that he should continue to be associated with them in an honorary relation, they may, at a regularly called meeting, elect him as Pastor Emeritus, with or without salary, but with no pastoral authority or duty. This action shall be subject to the approval of Presbytery, and shall take effect upon the formal dissolution of the pastoral relation.—F. G., chap. xviii., sec. ii.; M. G. A., 1901, p. 154.

1181 The relation of a Pastor Emeritus to a congregation cannot be terminated, and salary cannot be discontinued, without the consent of Presbytery.—M. G. A., 1909, p. 188.

1182 The conditions for honorable retirement are a faithful ministry and incapacity for further active service.—M. G. A., 1909, p. 191.

1183 Pastors.—In dissolution of the pastoral relation, due notice or citation must be given to both pastor and congregation.—M. G. A., 1908, p. 203.

1184 It is the judgment of this Assembly that every minister in charge of a church or a group of churches should receive at the least a salary of $1000 per annum, with a manse.—M. G. A., 1908, p. 129.

1185 Times of payment of pastors' salaries may be either weekly, monthly, or quarterly.—M. G. A., 1911, p. 199.

1186 No change shall be made in the amount of salary stipulated in the call of a pastor without the consent of Presbytery, unless both minister and congregation agree thereto; and only the congregation regularly assembled shall have power to bring such a question to the attention of Presbytery.—F. G., chap. xv., sec. ix.

1187 Presbyterian Brotherhood.—The object of the Brotherhood is to secure the organization of the men of our churches with a view to spiritual development, fraternal relations, denominational fealty, the strength of fellowship, and engagement in works of Christian usefulness. It reports annually to the General Assembly. Its office is in Chicago, and it has published a Constitution and other documents.

1188 Presbyterian Handbook.—The Stated Clerk of the Assembly was authorized to prepare and publish

an annual Year-book of the Church, containing facts and figures, not exceeding in size 100 pages, and in cost 10 cents.—M. G. A., 1895, p. 118.

1189 Presbyterian Historical Society. — This most useful Society has been repeatedly commended by the General Assembly.

Bequests to the Society may be received by the trustees of the General Assembly.—M. G. A., 1896, p. 47. It is also a corporation able to receive gifts direct.

1190 Presbytery.—The following directions are to be observed in the constitution of a new Presbytery: 1. To be organized by the ministers designated by the higher judicatory. 2. Ministers with certificates of dismission then to be received. 3. Ministers residing within bounds of the new Presbytery, unless named in the act erecting the Presbytery, are to be received on certificates of dismission. 4. Ministers not connected with the Presbytery may be refused permission to labor within its bounds.—M. G. A., 1901, pp. 167, 168.

1191 German Presbyteries to be erected by the Synods in their discretion.—M. G. A., 1907, p. 229.

1192 Ecclesiastical changes to be reported immediately to the Stated Clerk of the General Assembly.—M. G. A., 1901, p. 142.

1193 Consolidation of Presbyteries only to be taken subject to prior approval by Assembly.—M. G. A., 1910, p. 243; 1912, p. 276.

1194 A Presbytery cannot be under two independent jurisdictions.—M. G. A., 1907, p. 228.

1195 The Moderator of a Presbytery has no discretion in deciding as to the necessity or the expediency of a *pro re nata* meeting. If the request be constitu-

tionally signed, he must issue a call for the meeting.—F. G., chap. x., sec. x.; M. G. A., 1898, p. 133.

1196 Adjourned meeting of Presbytery is a continuation of the stated meeting.—M. G. A., 1905, p. 208.

1197 Every church entitled to be represented by an elder as a result of the omission of Section iv., Chapter x., of the Form of Government.—M. G. A., 1908, p. 212.

1198 A ruling elder delegate can be seated at the adjourned meeting, though not present at the first session of regular meeting.—M. G. A., 1905, p. 208.

1199 Recommended that one hour at a stated meeting be set apart for the consideration of the work of religious education.—M. G. A., 1911, p. 107.

1200 A Presbytery has the right to determine for itself whom it will receive into membership.—M. G. A., 1912, p. 167.

1201 General Assembly has power to transfer ministers to a Presbytery erected by it, and such transfer is final as an act.—M. G. A., 1902, p. 123.

1202 Session should be represented at both regular and adjourned meetings of Presbytery.—M. G. A., 1905, p. 208.

1203 The names of ministers without charge are to be inserted in the Statistical Report without any designation whatever.—M. G. A., 1905, p. 82.

1204 In exceptional cases a Presbytery may be organized within the boundaries of existing Presbyteries, in the interests of minister and churches speaking other than the English language, or of those of a particular race; but in no case without their consent; and the same rule shall apply to Synods.—M. G. A., 1905, p. 60; Amendment to F. G., chap. x., sec. ii.

1205 Protests.—No one shall be allowed to dissent or protest who has not a right to vote on the question decided, and no one shall be allowed to dissent or protest on any question who did not vote against the decision; provided, that when a case has been decided by a Judicial Commission, any member of the judicatory to which the decision is reported may enter his dissent or protest, or his answer to any protest, in the same manner as if the case had been tried before the judicatory itself, and he has voted thereon; and provided, that when a case has been decided by a Judicial Commission sitting during an interval between the meetings of the electing judicatory, any member of such judicatory or of the Commission may, within ten days after the rendering of the judgment by the Commission, file his dissent from or protest against the judgment with the Clerk of the Commission; and the Commission or any member thereof may, within twenty days after the rendering of the judgment, similarly file an answer to any protest; and the Clerk of the Commission shall enter upon the record all dissents, protests, and answers, or shall forward the same to the Stated Clerk of the electing judicatory to be so entered by him.—B. D., Sec. 107.

1206 Protests cannot be entered on Minutes of higher judicatory by members of the judicatory whose decision is appealed from.—M. G. A., 1888, p. 136.

1207 Quorum.—Business cannot be transacted in absence of a quorum.—M. G. A., 1891, p. 144.

1208 Judicial case cannot be issued by a vote of less than a quorum.—M. G. A., 1891, p. 144.

1209 Presbyteries cannot be given, in the absence of quorums, authority to receive and dismiss members. —M. G. A., 1898, p. 139.

1210 Synods cannot legalize proceedings of a Presbytery had without a quorum.—M. G. A., 1898, p. 139.

1211 Form of Government, Chapter xii., Section iii., amended, making quorum of Assembly One Hundred.—M. G. A., 1910, p. 244.

1212 Action of Presbytery in receiving a minister without a quorum present approved and confirmed in exceptional case.—M. G. A., 1909, p. 189.

1213 Records of Synods, Exceptions to.—The acts of General Assembly in this matter are applicable to Records of Presbyteries and Sessions.

1214 Adjournments should be with prayer.—M. G. A., 1888, p. 135.

1215 Roll should be made out prior to election of Moderator.—M. G. A., 1888, p. 135.

1216 Reports of Committees when approved or adopted should be either entered in the record, or it should be stated that they have been filed.—M. G. A., 1890, p. 105.

1217 Approval of Minutes is to be entered.—M. G. A., 1890, p. 105.

1218 Matter of error should be recorded.—M. G. A., 1894, p. 181.

1219 Unrepresented churches should be recorded.—M. G. A., 1894, p. 181.

1220 Exceptions to records of Presbytery must be entered on Minutes of Synods.—M. G. A., 1895, p. 125.

1221 Names of members of Committees must be recorded.—M. G. A., 1895, p. 125.

1222 Reports of Committees, if adopted, must be entered in full in Minutes.—M. G. A., 1895, p. 124.

1223 Roll must be called prior to adjournment, and

names of unexcused absentees recorded.—M. G. A., 1895, p. 124.

1224 Resolutions, etc., when adopted, must be entered in the Minutes.—M. G. A., 1895, p. 124.

1225 Minutes to be attested in writing.—M. G. A., 1897, p. 129.

1226 All sessions to be opened and closed with prayer.—M. G. A., 1898, p. 138; 1904, p. 220.

1227 Reports of Committees to be entered on the Minutes.—M. G. A., 1898, p. 138; 1909, p. 242.

1228 Commission to read, correct, and approve the Minutes is of doubtful validity.—M. G. A., 1898, p. 138.

1229 Records to be presented annually.—M. G. A., 1898, p. 138.

1230 Result of the final roll call to be recorded.—M. G. A., 1898, pp. 138, 139.

1231 When a judicatory has been opened with devotional exercises, this is a sufficient substitute for an opening prayer.—M. G. A., 1900, p. 73.

1232 Address cannot be substituted for a sermon at the opening session.—M. G. A., 1900, p. 155.

1233 Records, as approved by the Assembly, cannot be afterward altered without permission of Assembly.—M. G. A., 1900, p. 155.

1234 Blank pages for the recording of the Assembly's approval to be inserted in Minutes.—M. G. A., 1900, p. 156.

1235 Committees, Reports of, to be recorded.—M. G. A., 1901, p. 165.

1236 Approval of printed records is sufficient.—M. G. A., 1901, p. 166.

1237 Exceptions to Presbyterial Records must be recorded.—M. G. A., 1901, p. 167.

1238 Narrative to be recorded.—M. G. A., 1901, p. 165.

1139 Treasurer's Reports to be approved.—M. G. A., 1901, p. 165.

1240 Manifest error may be corrected in approved records.—M. G. A., 1902, p. 169.

1241 Exceptions must be recorded.—M. G. A., 1902, p. 169.

1242 Delegated Synods may omit from records names of absentees.—M. G. A., 1904, p. 180.

1243 Members are to be recorded so as to show whether they are ministers or ruling elders.—M. G. A., 1905, p. 213; 1909, p. 242.

1244 Names of Boards should be written in full in records.—M. G. A., 1906, p. 235.

1245 The absence of the records should be noted. —M. G. A., 1896, p. 155.

1246 Omission of words in the record to be noted. —M. G. A., 1908, p. 238.

1247 Historical references must be full and complete. —M. G. A., 1908, p. 239.

1248 Reports of Standing Committees to be inserted. —M. G. A., 1912, p. 274.

1249 Reports not to be included unless before Synod for action.—M. G. A., 1910, p. 274.

1250 Closing of Session should be recorded.—M. G. A., 1909, p. 242.

(See, also, *Presbytery*, *Sessions*, *Synods.*)

1251 Reformed Church in the U. S.—Plan of Union with, approved.—M. G. A., 1911, p. 94.

1252—Religious Education.—That the churches be advised to appoint a Council of Religious Education, with a view to a unification of their educational agencies,

and the vigorous promotion of systematic religious instruction within their bounds.—M. G. A., 1910, p. 159.

1253 Rules for Judicatories, Amendments Made to the Same.—Rule 18, insert after the words "shall be put without debate" the following words, "but it shall not be in order for any one debating another motion to propose the motion to lay on the table or the previous question, at the close of his remarks, unless he shall obtain the floor again for that purpose."

1254 Rule 45. "These rules may be suspended by a two-thirds vote of the judicatory upon motion duly made."

1255 Reconsideration, motion for, may be made more than once.—M. G. A., 1908, p. 141.

1256 Ruling Elders.—Ruling Elders, ordination of, not invalidated by failure to read the Confession of Faith, but such elders should be required to read and study the Confession.—M. G. A., 1905, p. 206.

1257 Ruling Elders not authorized to administer the Sacraments.—M. G. A., 1906, p. 194.

1258 Presbytery can relieve Ruling Elders from the exercise of their office in a congregation, and purely as an administrative act.—M. G. A., 1909, p. 195.

1259 A Baptist minister cannot ordain a Ruling Elder.—M. G. A., 1911, p. 217.

1260 Elders should be appointed on Committees.—M. G. A., 1896, p. 155.

1261 Limitation of age of communicants in the election for elders and deacons is unconstitutional.—M. G. A., 1897, p. 131.

1262 The manner of electing elders and deacons, and the parties to be elected, is left to each particular congregation.—M. G. A., 1902, p. 152.

(See, also, *Moderators* and *Sessions*.)

1263 **Sabbath Observance.**—The Assembly annually adopts resolutions expressing "its profound sense of the importance of inculcating Scriptural precepts in reference to the Sabbath, in the home, in the Sunday-school and in all young people's associations."

1264 That the Christian Sabbath will be saved or lost to the Christian world by the action and influence of the members of the Christian Church. We do, therefore, most earnestly enjoin the ministers, elders, and members of the Presbyterian Church in the United States of America to a renewed diligence and faithfulness, by both precept and example, for the preservation of the sacred character of the Christian Sabbath day :—

By an active use of the day in Christian work.

By abstaining from the more popular and therefore more dangerous forms of Sabbath desecration, such as the purchase and reading of the Sunday newspapers, advertising in the Sunday newspapers, and from all forms of excursions, sports, games, and amusements on the Lord's Day, and also all unnecessary secular work by ourselves and our employees; all unnecessary traveling and visiting, and from all things that are opposed to the spirit and purpose of this day as defined in the Word of God.—M. G. A., 1900, p. 32.

1265 That we affirm the inalienable right of every man to rest from labor on the Sabbath Day, or the day commonly called Sunday, and therefore earnestly request all railroad companies, and all directors of corporations of whatever character, and all individual employees of labor, to so direct their corporations and business enterprises as to secure the minimum of labor and the maximum of rest on the Lord's Day.—M. G. A., 1901, p. 30.

1266 That the General Assembly urges on all fami-

lies not to buy anything on the Sabbath, and during the week to give the preference to those shops which close on the Lord's Day; to plan for their servants on the the Sabbath and help them to fulfill their religious duties, and to pay laborers on Friday so that they may have Saturday to make provision for the Sabbath.—M. G. A., 1906, p. 50.

1267 The Assembly, in entering on its records a protest against the flagrant desecration of the Lord's Day by the National Congress in continuing its session on that day, recommended that all feeling aggrieved should petition Congress to abstain from business on the Sabbath Day.—M. G. A., 1895, p. 106.

1268 Sabbath-schools.—The Session has power to supervise the Sabbath-school and the various societies or agencies of the congregation.—F. G., chap. ix., sec. vi.

1269 The offerings of the Sabbath-school and of the various societies or agencies of the church shall be reported regularly to the Session of the church for approval, and no offerings or collections shall be made by them for objects other than those connected with the Presbyterian Church in the United States of America, without the approval of the Session.—D. W., chap. vi., sec. iv.

1270 Attention is called to the observance of the second Sabbath of June as Children's Day, and our Sabbath-schools are reminded that an important part of the service is the presentation of offerings to carry on the work of Sabbath-school missionaries.—M. G. A., 1895, p. 100.

1271 That the advisability of maintaining the custom of the observance of special days, as now set apart in the Sunday-schools, in behalf of certain Boards is reaffirmed.—M. G. A., 1912, p. 249.

1272 That the effort of the Board of Publication and Sabbath-school Work, to help our Sunday-schools to improve their educational methods and to provide the best helps for Uniform and Graded Lessons, be commended; and that the Sunday-schools be encouraged to increase their efficiency through wise grading of their schools and the use of graded material.—M. G. A., 1912, p. 88.

Salaries. See *Pastors*.

1273 **Salvation Army.**—The Assembly recognizes with thankfulness the work done by the Army, but as it makes no claim to be a Church, no action is neccessary. —M. G. A., 1895, p. 76.

1274 **Sermon.**—An address cannot be a substitute for a sermon at the opening of a judicatory.

1275 Presbytery not necessarily to be opened with a sermon.—M. G. A., 1911, p. 135.

1276 **Session of Church.**—Subject to the provisions of the Directory for Worship, the Session shall have and exercise exclusive authority over the worship of the congregation, including the musical service; and shall determine the times and places of preaching the Word and all other religious services. They shall also have exclusive authority over the uses to which the church buildings may be put, but may temporarily delegate the determination of such uses to the body having management of the temporal affairs of the church, subject to the superior authority and direction of the Session.—F. G., chap. ix., sec. vii.; M. G. A., 1898, p. 97.

1277 In a church where there are only two elders, and one of these has removed his residence, but not his membership, therefrom, the pastor and the remaining elder may constitute a quorum of the Session and proceed to business.—M. G. A., 1898, p. 130.

1278 Clerk of Session, ordinarily expedient for an elder to be.—M. A. G., 1910, p. 236.

1279 Moderator of Session in absence of a minister to be an elder.—M. A. G., 1901, p. 85.

1280 Moderator of Session of a vacant church must be of the same Presbytery as the church.—M. G. A., 1912, p. 167.

1281 Synodical Superintendent has no right to act as Moderator of Sessions of vacant churches.—M. G. A., 1901, p. 65.

1282 The Assembly answered in the negative an Overture asking that the opening and closing of meetings of church Sessions with prayer be made mandatory.—M. G. A., 1899, p. 108. (See also *Church Members*, *Licentiates*, *Ministers*, *Religious Education*, and *Stated Supply*.)

1283 Social Problems.—The General Assembly of 1910 declared, that the Church is under imperative obligation to show how Christian principles apply to human affairs, and urged ministers to recognize and fulfill the obligations resting upon them as ministers of Jesus Christ, with respect to the social application of His Gospel. See the entire Deliverance.—M. G. A., 1910, pp. 230–233. The Board of Home Missions is the agency entrusted with conduct of "Social Service."

1284 Stated Supply.—The relation of stated supply is unknown to our Form of Government, although it is recognized by our judicatories. It is a relation which, when continued beyond the emergency justifying it, is declared by the Assembly "an irregularity and an evil inconsistent with our polity."—Digest, pp. 112, 113. A stated supply has no rights in the Session, and can act as its Moderator only when appointed by the Presbytery,

or specially invited by the Session. In 1878, Min., p. 120, the Assembly decided that stated supplies have such rights and prerogatives as may be expressly conferred upon them by the Presbytery, and no other. It also defined a "stated supply" to be a minister employed by the Presbytery, and with only such power as is given him by the Presbytery.

1285 Churches grouped in one charge, and belonging to two Presbyteries, cannot be served by stated supplies.—M. G. A., 1906, p. 195. (See, also, *Vacancy and Supply.*

1286 Synods.—Synods should not convene on the Lord's Day.—M. G. A., 1909, p. 242.

1287 Synods and Presbyteries may coöperate with other ecclesiastical bodies in seeking legislation on moral questions under Confession of Faith, chap. xxxi., sec. iv.—M. G. A., 1907, p. 228.

1288 Synods must receive approval of General Assembly for erection, union, or division of Presbyteries.—F. G., chap. xi., sec. iv., amendment, 1910; M. G. A., 1910, p. 243.

1289 Synods can be erected within the boundaries of existing Synods in exceptional cases.—F. G., chap. x., sec. ii.; M. G. A., 1905, p. 60.

1290 Unconstitutional for a Presbytery to elect members of a Synodical Commission or Committee.—M. G. A., 1912, p. 166.

1291 Synod has power to decide finally in certain cases all questions that do not affect the doctrine or Constitution of the Church, provided that cases may be transmitted to Judicial Commissions.—F. G., chap. xi., sec. iv., amended 1907. (See, also, *Non-Ecclesiastical Bodies* and *Records.*)

1292 Systematic Beneficence.—Pastors are urged to present more frequently and fully the duty and privilege of giving intelligently, from principle and upon spiritual grounds. It is also recommended that all offerings should be regarded as made to the Lord, and should be in a definite and liberal proportion to personal income or resources, at least one-tenth.—M. G. A. 1900, p. 113.

1293 It is the duty of every member, present or absent, to contribute according to his means to the support of the church where he holds his membership. What action should be taken in case of a failure to perform this duty is left to the discretion of the church of which the individual is a member.—M. G. A., 1907, p. 225.

1294 Communicants are urged to give not less than one-tenth of their income to the Lord.—M. G. A., 1903, p. 144.

1295 That the Sessions of all our churches be reminded of their responsibility in connection with the stimulation and systematic development of Church benevolences, and be urged to devise and faithfully carry out some plan of annually canvassing the entire constituency of each church, for offerings in aid of all authorized missionary and benevolent causes of the Church.—M. G. A., 1906, p. 106.

1296 The supervision of Systematic Beneficence is now in the Executive Commission of the General Assembly. (See *Budget.*)

1297 Temperance.—As expressive of its views on this subject, the Assembly in 1895 made the following declarations:

The temperance deliverances of the Assemblies, in

unbroken line for more than eighty years, have spoken with no uncertain sound, the convictions of the Church in favor of total abstinence for the individual and the abolition of the traffic in intoxicants.

1298 That, while not abating efforts to secure more efficient repressive legislation, there should be increased endeavor to secure by election and appointment to official position men of clean hands and pure hearts who have not lifted up their souls to vanity nor sworn deceitfully, and to sustain them in the faithful discharge of their duties. Cordial approval is given to all proper efforts to secure such legislation as will prevent the appointment of any man of known intemperate habits to official position under national, State, or municipal authority.—M. G. A., 1895, p. 100.

1299 Believing that, in seeking a legislative panacea for present ills, due consideration is not given to preventive measures, it is urged that the children and youth be instructed more diligently on this subject; that the Church give increased attention to it by teaching and preaching, and by effective temperance organizations within its own congregations and subject to its own administration; that education be emphasized even more than legislation as an immediate need of the temperance cause, remembering always that the Gospel of Jesus Christ is the power of God unto salvation from this as from all other sins. Presbyteries and Synods are urged to renewed and increased activity along the lines of education and organization.—M. G. A., 1895, p. 100.

1300 That we earnestly urge upon our people the desirability of demanding the enforcement of the liquor laws throughout our land.—M. G. A., 1895, p. 100.

1301 That in the judgment of this Assembly the time

has come when Christian men should make their influence felt directly at the ballot-box, and that all voters connected with our communion are urged to vote against the granting of licenses for the sale of intoxicating liquors.—M. G. A., 1895, p. 100.

1302 We urge every pastor to meet the full measure of his responsibility for the inculcation of total abstinence principles. Our members are urged to inculcate and practice total abstinence, and are enjoined from renting property for liquor purposes or signing petitions or in any way making profit of the liquor traffic.—M. G. A., 1909, p. 160.

The Assembly has recommended that at least one per cent. of miscellaneous collections be given to the Temperance Committee.—M. G. A., 1906, p. 177. (See, also, under *Church Members, Reception.*)

1303 Theological Seminaries.—The elections of Professors in the following institutions require the approval of the General Assembly: Auburn Theological Seminary, German Theological Seminary of the Northwest, and Lincoln Univ., Theol. Department. In addition, the General Assembly has a veto over the removal of Professors in Princeton, Western, McCormick and Kentucky Seminaries, and a veto over the elections of Directors in the same institutions. The elections of Directors in the two German Theological Seminaries are subject to the approval of the Assembly.

The Assembly is also entitled by the provisions of the Charters of Princeton and Western Seminaries to change one-third of the Trustees at any annual meeting.

1304 The report of the compliance of the Presbyteries with the deliverances as to approved schools for theological students showed that 182 Presbyteries

answered the inquiry, of which 170 replied that they observe the deliverances of the Assembly of 1894, and their faithfulness was commended; 11 Presbyteries reported non-compliance in part for various reasons, and they were counseled to comply so far as possible. The Presbytery of New York was instructed to see that its *modus vivendi* be so carried out that purity of doctrine shall be maintained, and the peace of the Church be not disturbed.—M. G. A., 1911, pp, 183, 184.

1305 That our Theological Seminaries be reminded of the rule which requires that students who pass from one of our seminaries to another shall in all cases present satisfactory testimonials from the seminary from which they come; and that the General Assembly hereby urges a strict observance of this rule in the interest alike of the Presbyteries, the Board of Education, and the Seminaries themselves.—M. G. A., 1899, p. 118.

1306 That the Assembly calls attention to the judgment already frequently expressed, that candidates for our ministry should be educated, so far as possible, in institutions of our own Church, or those in hearty sympathy with it, and in particular hereby directs all Presbyteries to require that the theological course be taken in institutions approved by the General Assembly. —M. G. A., 1904, p. 62.

1307 That the Seminaries and Presbyteries, according to action of the Assembly in 1891, should insist more strenuously on college graduation by candidates before they be permitted to enter on their theological studies, and that the number of exceptions to this rule should be largely reduced.—M. G. A., 1900, p. 144. (See, also, under *Candidates.*)

1308 Tobacco.—The General Assembly made the

following declaration, viz.: "We deplore the use of tobacco by Christians as being liable to cause the weak brother to offend, thereby bringing reproach upon the cause of Christ." —M. G. A., 1903, p. 160.

1309 **Trials, New**—A Synod has no constitutional authority, to instruct a Presbytery to instruct a Session to retry an accused person upon charges not involved in the charges originally made against him in the Session, and upon which he was tried.—M. G. A., 1899, p. 112.

1310 New trial, when granted, case to be remanded to the lower judicatory.—M. G. A., 1888, p. 136.

1311 **Trustees.**—Trustees may resign either to the Board of Trustees or to the congregation.—M. G. A., 1901, p. 163.

1312 **Union, Church Coöperation and**—Committee appointed annually since 1903. Phrase "closer relations" to be understood as applying to all forms of church relations, involving coöperation, federation, or organic union, as the providence of God may indicate. —M. G. A., 1910, p. 200. (See, also, *Interchurch*, *Reformed Church*, and *United Presbyterian*.

1313 **Union of Churches.**—The General Assembly declares that Christian Churches have an inherent right to unite, arising out of their unity in Jesus Christ, their Supreme Head, and that no law should be passed, by any State, nor can any State pass laws, impairing or hindering this right in any manner, whether finding expression in efforts for coöperation, federation, or organic union.—M. G. A., 1910, p. 212.

1314 **United Presbyterian Church.**—Plan of federative work with, approved.—M. G. A., 1910, p. 199.

1315 **Vacancy and Supply.**—Every Presbytery shall arrange for the supply of the vacant pulpits within

its bounds, either by direct action at a meeting or through a committee. The Session of a vacant church may receive leave to supply the pulpit for a period to be fixed by Presbytery, subject to the limitation contained in the fourth section of this chapter.

Ministers, licentiates, and local evangelists connected with the Presbyteries of this Church shall be the only persons to be employed as regular supplies in vacant churches, but ministers of other denominations in correspondence with this General Assembly may be employed as occasional supplies.—F. G., chap. xxi., sec. ii., iii.

When the pulpit of any congregation has been vacant for a longer period than twelve months, the appointment of ministers for the pulpit shall be made by the Presbytery, and shall continue to be so made until a pastor has been elected by the congregation and duly installed by the Presbytery.—F. G., chap. xxi., sec. iv.—M. G. A., 1901, p, 158.

1316 The General Assembly has appointed, under Constitutional Rule No. 3, a Permanent Committee on Vacancy and Supply. Its powers are: "To conduct correspondence with Synods and Presbyteries and their Committees concerning unemployed ministers and vacant congregations; to seek to adjust, in coöperation with Synodical and Presbyterial Committees, the requirements of vacancy and supply by methods adequate to the given conditions in any Synod or Presbytery; to furnish information to church sessions and ministers; to suggest to the General Assembly plans for administration, and to make an annual report to the General Assembly."—M. G. A., 1912, p. 120.

1317 **Vacant Church.**—Official declaration that a pulpit is vacant commended.—M. G. A., 1902, p. 122.

1318 A vacant church or congregation is one which has not a pastor duly installed or regular supply appointed by the Presbytery.—M. G. A., 1903, p. 120.

1319 Voters.—A moderator of a congregational meeting for the election of a pastor, elders, or deacons, cannot disqualify communicants whose standing has not been impaired by judical process.—M. G. A., 1896, p. 91; 1897, p. 138.

1320 That it is the right of each one of our congregations, under the Constitution of the Church, to determine by rule the qualifications of non-communicants who are contributors to church expenses, as voters in the election of pastors.—M. G. A., 1898, p. 138.

1321 That the rolls of communicant members in good standing in the possession of the clerks of Sessions, and the list of regular contributors in the possession of the secretary or treasurer of the Board of Trustees, shall be the authoritative lists of voters at church and congregational meetings.—M. G. A., 1897, p. 139.

1322 That neither the presiding officer of church or congregational meetings, nor the Sessions of churches, possess the power to deprive communicant members in good standing of their right to vote at meetings of the church or of the congregation, except by due process of law in accordance with the provisions of the Book of Discipline.—M. G. A., 1897, p. 139.

1323 That the voters in the congregations under the care of this General Assembly, at elections for trustees or other persons to manage the temporal affairs, shall be the communicant members in good standing, and, in addition, such other persons as contribute by regular payments at stated periods to the

support and necessary expenses of the congregation in accordance with its rules; provided, That nothing in this regulation shall be valid which contravenes the provisions of the laws of any of the States of the United States or of special church charters.—M. G. A., 1897, p. 139.

1324 **Women.**—The Board of Home Missions is authorized through the Women's Executive Committee, at its discretion, to commission women other than teachers to do missionary work in the homes of the mountain people of the South, and wherever similar work is needed.—M. G. A., 1895, p. 104.

1325 The Woman's Board of Home Missions, the Women's Foreign Mission Boards and Societies, seven in number, and the Woman's Department of the Freedmen's Board have been repeatedly commended by the General Assembly.

1326 The Budget is based upon the contributions made to the Women's Societies as much as it is upon that made by the churches to the various causes. While it is expected the women will manage the raising of their portion of the Budget for the several causes in which they are interested in their own way, they are, nevertheless, vitally a part of the Budget allotment. When women of a church make their subscriptions for the benevolence of the Church, they should have regard to the amount which they are expected to contribute through their own societies for the several causes, and designate upon the subscription card in what channel they desire their contributions to go. By this arrangement the every-member canvass becomes an aid to the Women's Societies rather than a hindrance.—M. G. A., 1912, p. 267. (See, also, *Worker's, Lay.*)

1327 **Workers, Lay.**—That the establishing of wisely located and well-equipped schools for the training of lay workers, that are in organic connection with the Presbyterian Church in the U. S. A., be encouraged and supported, and their needs commended to the liberality of churches and individuals.—M. G. A., 1909, p. 53.

1328 The Assembly calls attention to the need of trained Christian Workers outside the ministry, and commends the careful consideration of this need to the authorities of our Seminaries.—M. G. A., 1910, p. 227.

1329 The Board of Education is recommended as the representative of the Church in this work.—M. G. A., 1910, p. 227; 1912, p. 93.

1330 **Young Peoples' Societies.**—The General Assembly recognizes as under the jurisdiction of the Church all religious organizations of every name, which are to be found within our congregations, or are composed of the members thereof. The Assembly deems it unnecessary to prescribe any specific form of organization for individual Young People's Societies, but desires and expects them to conform to acknowledged principles, both general and particular, as follows:

IN GENERAL, these societies are to be organized and work in conformity with the historic position of the Church as expressed in her Standards and interpreted by her courts. This historic position of the Church needs to be emphasized to-day with reference to: (*a*) The reverence due to the Word of God; (*b*) The honor due to the Holy Spirit; (*c*) The primary authority and inclusive scope of the vows pertaining to church membership; (*d*) The chief means for growth in grace; (*e*) The separation of the Church in its or-

ganic capacities from all political parties; (*f*) The office of the pastor as being the "first in the Church both for dignity and usefulness."

The particular relations of all our Young People's Societies to the Church are sustained, in the first instance, to the pastor and the Session of a particular church, and thence through them to the Church at large. Each such society is under the immediate direction and oversight of the pastor and Session of that church in which it is formed, and that oversight is not merely general, but applies to: (*a*) The Constitution of the Society; (*b*) The schedule of its services; (*c*) The election of its officers; (*d*) The contributions of the Society.—M. G. A., 1901, p. 146.

1331 That the General Assembly hereby assigns the work of Young People's Societies to the Board of Publication and Sabbath-school Work, and directs that when an additional department of the Board is created it shall be known as the Department of Young People's Work.—M. G. A., 1906, p. 183.

APPENDIX.

SUMMARY OF RULES OF ORDER.*

FOR the ready reference of presiding officers of judicatories and to facilitate transaction of business the following summary is submitted.

Order of Precedence of Motions.

1. **To Adjourn,** which is always in order, except when a member has the floor. When modified by time, however, fixing a day and hour certain, it ceases to be a privileged question. The motion, if lost, cannot be reconsidered, but may be renewed at another stage of business, or after progress in debate, or after completion of business. The motion to adjourn, when made at the last sitting upon each day, should always include the time on the day following to which the body adjourns.

2. **To Lay on the Table—**

(1) For the present: the effect of which will be to put the subject on the docket, to be considered at any time.

(2) Unconditionally: when it shall not be taken up during the same meeting of the judicatory without a vote of reconsideration—two-thirds.

The motion to lay on the table, whether for the present or unconditionally, must be put without debate. It can-

* See, also, Sec. 802.

not, however, be made by a speaker at the close of his remarks, unless he shall obtain the floor again for that purpose.

3. **To Postpone Indefinitely,** when it shall not again be entertained at the same meeting unless with the consent of three-fourths of the members present at the decision.

4. **To Commit.**

5. **To Amend.**

Motions Not Debatable.

1. To lay on the table.

2. To take up business.

3. To adjourn.

4. For the previous question.

5. Appeal from the decision of the Moderator. This is ordinarily put in the following manner: "Shall the decision of the Chair stand as the decision of the House?" A tie vote sustains the Chair.

6. To fix time for voting.

7. To fix time for the next session.

Questions of Privilege which are Always in Order.

1. To call for a division of a motion.

2. To call for the writing of a motion.

3. To raise points of order. A second question of order cannot be raised until the first is decided.

4. To call for the previous question.

5. To withdraw a motion, with the consent of the seconder; if after debate, with the leave of the judicatory.

A personal explanation is not a question of privilege unless it affects the rights of a member.

Peculiar Motions.

1. For the previous question, which shall be put in this form, namely, "Shall the main question be now put?" It shall be admitted only when demanded by a majority of the members present; and the effect shall be to put an end to all debate, and to bring the judicatory to a direct vote—

(1) On a motion to commit the subject of consideration (if such motion shall have been made). This motion failing, then,

(2) On pending amendments, and

(3) On the main question.

2. Reconsideration of a question that has been decided; provided, that the motion is made by one voting in the affirmative, seconded by one voting in the affirmative, and carried by a two-thirds majority of those previously present and voting on the measure when it was made.

The motion for reconsideration of a subject indefinitely postponed, made and seconded as above, must be with the consent of three-fourths of the members present at the decision.

3. An amendment, and also an amendment to an amendment, may be moved on any motion; but a motion to amend an amendment to an amendment shall not be in order.

An amendment may be laid on the table without affecting another amendment or the original motion.

Action on amendments shall precede action on the original motion.

4. A substitute shall be treated as an amendment.

5. On filling blanks the vote shall be first on the highest number and the longest time.

6. A motion may be made to close nominations for any office whenever time sufficient has been given for the presentation of names.

It is competent for the judicatory, after a vote has been taken for an office without result, to reopen nominations, placing additional candidates before the house.

Miscellaneous Rules.

If more than one member rises to speak, the one farthest from the moderator shall be recognized.

On questions of order, postponement, and commitment, members may speak once; on all other questions twice.

A member who yields the floor for any purpose is entitled thereto upon the resumption of the business in connection with which he was speaking.

The mover of a motion is, by courtesy, entitled to the floor, if he so desire, after the Moderator has stated the question.

A member called to order does not yield his right to the floor, but should take his seat until the question of order is decided, when he can resume the floor.

The Moderator may vote only when the vote is by ballot, unless the judicatory is equally divided, when, if he chooses not to vote, the question shall be lost.

The member presenting a motion or submitting a report has a right to close the debate.

When the Moderator has commenced to take the vote, all debate or remark shall cease, unless a mistake has been made, which, being corrected, the Moderator shall recommence taking the vote.—G. A. R., xxvi.

The vote should also be retaken when the tellers disagree.

A member cannot be excused from voting after the negative of a question is put. The proper time to make the request is immediately at the close of debate, or when the name of a member is called on a yea and nay vote.

Members may not vote on questions affecting their personal interests.

The yeas and nays shall not be recorded unless by a vote of one-third of the members present.

The Judicial Committee may sit and vote, but not the Committee of Prosecution ; nor parties to a complaint or an appeal ; nor members of a judicatory whose records are under review.

COMMITTEES.

When a Committee is appointed to deliberate upon a subject, it is the rule to appoint thereon members holding different views.

When a Committee is appointed to carry out a decision of the House, it is customary to appoint thereon only those who can support the action taken.

When a Special Committee is appointed, it is customary to place on it the mover and seconder of the motion by which it was appointed. This custom, however, is not obligatory.

Chairman. The Chairman of a Committee may debate and vote, and may also act as clerk.

Discharge. Committees in legislative bodies are discharged by the reception of their report. In the General Assembly, however, the Standing Committees are discharged at the final session by vote of the House, and Special Committees are not regarded as discharged until the close of the Assembly.

Excuse from Service. When persons are competent to serve, the appointing body only can excuse from service.

Minority Reports. The minority of a Committee may submit their views in writing, either together or each member separately; but minority reports can be considered and acted upon only by moving them as substitutes for the report of the Committee.

Quorum. The quorum of a Committee is, in legislative practice, a majority of the members.

Reception of Reports. The word "accept," used for the reception of reports, does not imply adoption.

Reports. The report of a Committee, when received or accepted by the House, is the property of the House, and should be handed to the clerk, with all accompanying papers. See also *Minority Reports*, above.

Sub-committees. Committees may appoint Sub-committees.

Vacancies. Committees cannot fill vacancies in their membership. Only the House or the Moderator can act.—G. A. R., vii.

Withdrawal. Committees must receive permission from the House to withdraw.

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